

YOUNG
PEOPLE'S
BIBLE

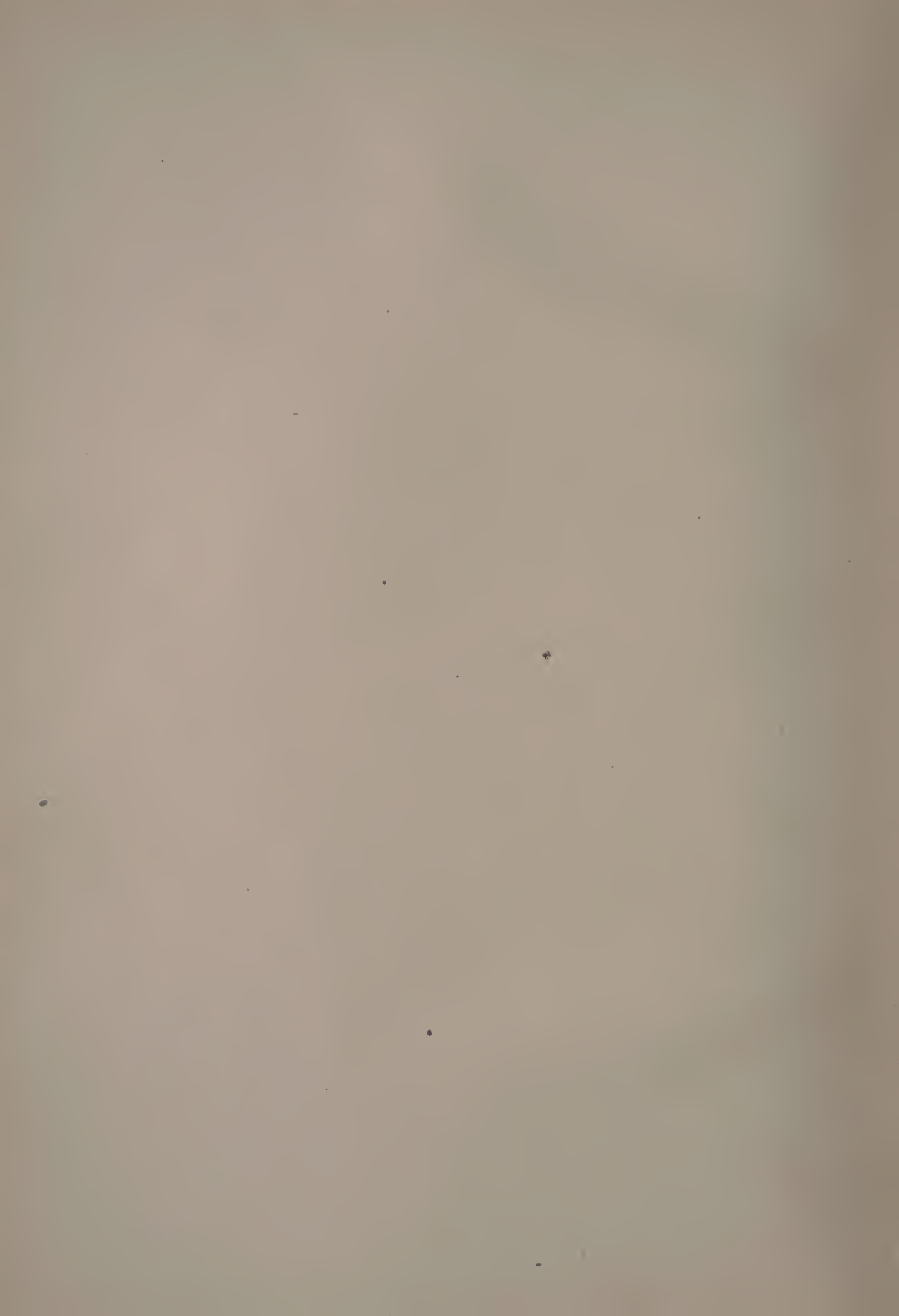
LIBRARY OF CONGRESS.

BS 197

Chap. Copyright No. S 3

Shelf 1890

UNITED STATES OF AMERICA.



THE
PICTORIAL SELF-PRONOUNCING

YOUNG PEOPLE'S BIBLE;

BEING

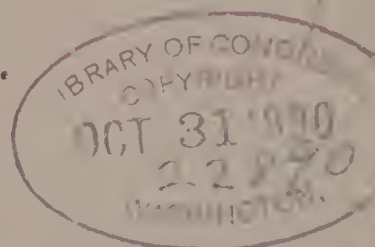
THE NARRATIVE AND OTHER PORTIONS OF SCRIPTURE

CLOSELY

PRESERVED IN THE WORDS OF THE AUTHORIZED VERSION,

WITH

220 ILLUSTRATIONS.



ST. LOUIS AND PHILADELPHIA:
SCAMMELL & COMPANY, PUBLISHERS.
1890.

BS197
S3
1890

COPYRIGHT 1890,
By H. B. SCAMMELL.
All Rights Reserved.

PREFACE.

Those parents who, fortunately for themselves and their offspring, are in this life imbued with the Holy Spirit and a consequent love of God's Word, we are confident will cordially welcome this volume into their households, upon very short examination. It only remains to mention a few features peculiar to the work herein performed.

The committing to memory or familiarizing of Scripture texts as found in the commonly received and loved version of King James' translators has always been regarded as priceless training to the mind and heart of childhood. The plastic brain of the young retains with wonderful tenacity the form of words of all precepts and truths imbibed. But if, with mistaken ideas as to the capacity or liking of the child, there is placed in his hands some one of the numerous "Bible Story" books of late so freely issued, worded in language quite different from that of original Scripture, how has the memory of precious, powerful and famous texts and descriptions been cultivated? In fact, has not much been lost, and perhaps lost irreparably, when the child's curiosity and mere story-telling desire are satisfied? May it not be many years, if ever, before he will, in the true version, obtain a new and better conception of the Book of Books by reading it again in its own simple yet virile Anglo-Saxon? Why not cultivate a pure literary taste in the very beginnings of a young life? And is there acknowledged among the most learned scholars or critics any finer standard of the language than that Bible which was translated in the golden era of English literature—that era which produced Milton, Shakspeare and Bunyan?

The Stories of the Bible have in them enough of innate fascination and power to hold the absorbed attention of childhood, and the plain, short, and common words of the authorized version need no *improving* to adapt them to that age.

But while the Bible is a book for all, yet, as St. Paul at first, and others quoting from him afterward, have said, there are some parts of it which are "as milk for babes," and others "as strong meat for men." And the whole Bible is a very large book: nearly every edition contains over 1000 pages of fine, close type. The Scriptures, for either old or young, should be in large, open, eye-saving print. In order to furnish youth with a Bible not too clumsy

and heavy to handle, yet in large type and copiously illustrated, it is well to leave out some of the long accounts of the ceremonial law instituted by Moses, the repetitions of events in the two long books of both Kings and Chronicles, much of the deep philosophy of Job, the Song of Solomon and Ecclesiastes, difficult and mournful parts of the Prophecies, arrange the Four Gospels in one, and pass over the strong theology of portions of the Epistles and the darkly figurative Revelation of St. John; yet preserving the retained portions of the whole Bible quite closely in the language of the Authorized Version.

Then, if any parent or teacher is dissatisfied with there having been any omissions whatever, how easy for the child to make its subsequent readings, at any age or time desired, in the complete version? The language having been substantially identical, there has been no violence done the memory or any early impressions, but there will be simple strengthening and renewing of what was *well begun* in a legitimate YOUNG PEOPLE'S BIBLE.

In order to further emphasize the fact that this volume, in both its construction and arrangement, closely follows the received Scriptures, we will state that the copy hung before the eyes of the compositors in the printing office where the type was set, was simply a large-type edition from the presses of the American Bible Society, with only such slight changes as seemed needed to adapt the same to childhood and such omissions as have been mentioned in a previous paragraph. In the few cases where words are added or substituted, brackets usually indicate the change. Where any words have been dropped for reasons of propriety or otherwise, the original form still being nearly preserved, brackets have not always been deemed necessary; but the latter instances are rare.

As it is now admitted by the great scholars of all denominations that the division of the Scriptures into chapters and verses was quite arbitrary and performed by the ancients with poor judgment, it is not necessary for us to justify the discarding of those divisions; and it is evident that a great saving in space and cost of the volume is effected by dividing into paragraphs according to the obvious changes of subject.

Commending this unpretentious work, in which compilers and publishers are content to retire quietly behind Patriarchs, Prophets, Priests and Kings, Disciples and Apostles, who, inspired from On High, were the original authors, we leave it to do whatever may be its appointed work in the uplifting of both childhood and maturity.

THE PUBLISHERS.

CONTENTS.

<p>The Creation 19</p> <p>The Fall of Man 21</p> <p>Cain Kills Abel 24</p> <p>The Flood 26</p> <p>The Going Down of the Waters 29</p> <p>The Tower of Babel 32</p> <p>God Calls Abram 33</p> <p>The Battle of the Kings 35</p> <p>Destruction of Sodom and Gomorrah 39</p> <p>Hagar and Ishmael 42</p> <p>The Trial of Abraham's Faith 44</p> <p>Death of Sarah 46</p> <p>Isaac and Rebekah 48</p> <p>Jacob and Esau 52</p> <p>Jacob and Rachel 56</p> <p>Jacob and Esau Meet 64</p> <p>Jacob's Household Worships God 68</p> <p>The Story of Joseph 70</p> <p>Joseph and Pharaoh 76</p> <p>The Famine 78</p> <p>Joseph and Benjamin 81</p> <p>Meeting of Joseph and Jacob 87</p> <p>The Death of Jacob 91</p> <p>The Death of Joseph 94</p> <p>The Child Moses 96</p> <p>God Calls Moses 99</p> <p>A Worse Bondage 102</p> <p>The Plague of Blood 104</p> <p>The Plagues of Frogs, Lice, Flies, Mur- rain, and Boils 106</p> <p>The Plagues of Hail, Locusts, and Dark- ness 109</p> <p>The Firstborn Slain 113</p> <p>The Israelites Driven Out 115</p> <p>Pharaoh and the Egyptians Drowned 117</p> <p>The Song of Moses 119</p> <p>The Israelites Fed with Manna 120</p> <p>Water Brought from the Rock 123</p> <p>The Giving of the Law 127</p> <p>Moses in Mount Sinai 129</p> <p>The Tabernacle 130</p> <p>The Priesthood 134</p> <p>The Golden Calf 137</p>	<p>The Tables Renewed 140</p> <p>The Tabernacle Set Up 143</p> <p>The Clean and the Unclean, and the Leper 146</p> <p>The Day of Atonement 149</p> <p>Laws and Ordinances 151</p> <p>The Feasts of the Lord 152</p> <p>The Blasphemer Stoned 154</p> <p>The Seventh Year and the Jubilee 155</p> <p>The People Numbered 159</p> <p>The Princes' Offerings 161</p> <p>The Journey from Sinai to Paran 163</p> <p>The People Complain 164</p> <p>Miriam and Aaron Rebuked 165</p> <p>Spies Sent Out 167</p> <p>The Israelites Turned Back 168</p> <p>The Rebellion of Korah 171</p> <p>Aaron's Rod Buds 174</p> <p>The Brazen Serpent 177</p> <p>Balaam and Balak 179</p> <p>The Second Numbering of the People 184</p> <p>The Death of Moses 188</p> <p>Rahab and the Spies 195</p> <p>The Crossing of Jordan 197</p> <p>The Destruction of Jericho 201</p> <p>Achan's Sin and Punishment 203</p> <p>Ai Taken by Stratagem 205</p> <p>The Craft of the Gibeonites 207</p> <p>The Conquest of Canaan 209</p> <p>The Division of Land 213</p> <p>The Exhortation of Joshua 216</p> <p>Israel's Idolatry 219</p> <p>Deborah and Barak 223</p> <p>Gideon Sent to Deliver Israel 224</p> <p>The Story of Abimelech 229</p> <p>Jephthah's Vow 231</p> <p>Samson 234</p> <p>Ruth and Naomi 241</p> <p>The Birth of Samuel 246</p> <p>The Ark Taken by the Philistines 251</p> <p>The People Desire a King 254</p> <p>Saul Chosen King 255</p> <p>The Philistines Defeated 259</p> <p>Saul's Disobedience 263</p>
---	--

David Anointed King	264	The Citizen of Zion	418
David Slays Goliath	266	The Glory of God	418
David and Jonathan	270	The Lord is My Shepherd	418
David Flees from Saul	276	The Earth is the Lord's	419
David Again Spares Saul's Life.	279	The Lord is My Salvation	419
The Witch of Endor	280	Remission of Sins	420
The Death of Saul and Jonathan	282	The End of Evil Doers	420
David Made King	284	Confidence in God	422
The Ark Brought to Zion	286	Repentance	422
David's Kindness to the House of Saul	288	The Wicked Are Like Serpents	423
David's Sin	288	Praise to God	423
Absalom Rebels	291	Blessing	425
Absalom is Slain	297	David Praying for Solomon	425
David Returns to Jerusalem	300	The House of the Lord	427
David Numbers the People	302	The Lord Our Dwellingplace	427
Solomon Made King	304	Bless the Lord	428
Solomon's Wise Choice	308	Praise the Lord	429
The Building of the Temple	310	Proverbs	429
The Dedication of the Temple	313	Remember Now Thy Creator	435
The Queen of Sheba Visits Solomon	317	Prophecies of Isaiah	435
Solomon's Riches and Idolatry	317	Good Tidings of Good	438
The Revolt of the Ten Tribes	320	Prophecies of Jeremiah	440
The Wicked Kings of Israel	325	Jeremiah in Prison	444
Elijah the Tishbite	326	Jeremiah Laments Over Jerusalem	448
Elijah and the Prophets of Baal	329	Ezekiel	449
Elijah and Elisha	332	The Resurrection of Dry Bones	450
The Vineyard of Naboth	335	Daniel in the King's Palace	451
The Death of Ahab	336	Daniel Interprets Nebuchadnezzar's Dream	452
Elijah is Taken Up into Heaven	341	The Three Hebrews Cast into the Furnace	455
The Rebellion of the Moabites	344	Nebuchadnezzar's Dream	459
The Widow's Oil	345	The Writing on the Wall	461
The Shunammite's Son	346	Daniel in the Den of Lions	464
Naaman the Leper	347	Daniel Confesses the Sins of Israel	469
Ben-hadad Wars with Israel	351	Joel Prophesies Against Israel	471
Jehu Destroys the House of Ahab	354	Jonah Sent to Nineveh	473
Joash, King of Judah	359	Zechariah Prophesies of Christ	476
Death of Elisha	361	Malachi's Prophecies	477
Israel Carried Away into Assyria	364	Birth of Jesus Announced	481
Hezekiah's Good Reign	367	The Birth of Jesus Christ	485
Hezekiah's Sickness and Death	370	Simeon and Anna	486
Manasseh and Amon	371	The Wise Men of the East	487
Josiah's Good Reign	372	Jesus in the Temple	488
The Babylonian Captivity	375	Jesus Baptized of John	489
The Return from Captivity	377	The Temptation of Jesus	491
The Temple Rebuilt	379	First Disciples Called	492
Ezra Goes Up to Jerusalem	384	Christ's First Miracle	493
The Building of Jerusalem	387	The Purging of the Temple	494
Esther is Made Queen	392	Nicodemus Comes to Jesus by Night	495
Mordecai's Advancement	399	John's Testimony	496
Job	402	The Woman of Samaria	496
Job's Comforters	405	Jesus Heals the Nobleman's Son	499
The Lord Answers Job	411	Jesus Rejected at Nazareth	499
Happiness of the Godly	416	Other Disciples Called	500
God's Excellent Name	416	The Sick Are Healed	500
David Praises God's Judgment	416	The Miraculous Draught of Fishes	501

Other Miracles	503	The Parable of the Ten Virgins	579
Jesus Heals on the Sabbath	505	Parable of the Talents, and the Last Judgment	580
The Pool of Bethesda	505	The Last Supper	581
The Twelve Apostles Called	508	Jesus Comforts His Disciples	586
The Sermon on the Mount	509	Jesus the True Vine	587
The Centurion's Servant, and the Widow's Son	513	Jesus Prays for His Disciples	589
A Woman Anoints Jesus' Feet	517	The Betrayal of Jesus	591
The Blind and Dumb Man Healed	518	Jesus Condemned	595
The Parable of the Sower	519	The Crucifixion	598
Parables of the Tares, the Mustard Seed, and the Leaven	521	The Resurrection	603
Jesus Stills the Tempest	523	Jesus Appears to His Disciples	604
The Herd of Swine	523	The Ascension	609
Jairus' Daughter Raised to Life	524	Matthias Chosen Apostle	611
The Blind Receive Sight	525	The Holy Spirit Sent	611
The Apostles Sent Forth	526	The Lame Man Healed	614
John the Baptist Beheaded	529	Ananias and Sapphira	616
Five Thousand Fed	529	Stephen Stoned to Death	618
Jesus Walks on the Sea	531	Simon the Sorcerer	620
The Bread of Life	532	The Ethiopian Eunuch	621
The Syrophenician Woman	534	Saul's Conversion	622
A Multitude Fed	534	Two Miracles	625
Peter's Good Confession	535	Cornelius	626
The Transfiguration	536	Peter Delivered from Prison	629
The Tribute Money. Humility Taught	538	Paul and Barnabas Sent to the Gentiles	630
The Seventy Sent Forth	540	The Gospel Preached in Macedonia	633
Jesus at the Feast	541	Paul Preaches in Athens and Corinth	634
Jesus the Light of the World	543	Paul at Ephesus	639
The Good Samaritan	545	Paul's Charge to the Elders of Ephesus	640
The Man Born Blind	547	Paul Goes Up to Jerusalem	642
The Good Shepherd	548	Paul Sent to Felix	643
Lazarus Raised from the Dead	550	Paul Before Festus	649
Jesus Laments Over Jerusalem	554	Paul Sent to Rome	651
Parable of the Great Supper	555	Epistle of Paul to the Romans	655
Parables of the Lost Sheep, and the Ten Pieces of Silver	556	The First Epistle of Paul to the Corinthians	659
The Parable of the Prodigal Son	557	The Second Epistle of Paul to the Corinthians	662
The Unjust Steward	558	Epistle of Paul to the Galatians	668
The Rich Man and the Beggar	559	Epistle of Paul to the Ephesians	669
Ten Lepers Cleansed	561	Epistle of Paul to the Philippians	671
Prayer	562	The First Epistle of Paul to the Thessalonians	673
Jesus Blesses Little Children	563	The Epistles of Paul to Timothy	674
Parable of the Laborers	565	Epistle of Paul to Titus	677
Jesus Goes Up to Jerusalem	565	Epistle of Paul to the Hebrews	678
Zaccheus the Publican	566	The Epistle of James	682
The Triumphal Entry into Jerusalem	567	The Epistles of Peter	685
The Barren Fig Tree	570	The Epistle of John	688
The Voice from Heaven	570	John to the Seven Churches	689
Jesus Teaches in Parables	571	The Vision of the Throne	694
The Scribes and Pharisees	574	The New Jerusalem	701
The Widow's Mite	577		
The Destruction of Jerusalem and the End of the World	577		

ILLUSTRATIONS.

The Old Testament Narrative	Vignette		
The First Act of Creation : "Let there be light!"	Full Page	Frontispiece	
Adam and Eve in the Garden	Full Page	22	
Cain Kills Abel		25	
The Great Flood		28	
Noah Curses Canaan		31	
Building the Tower of Babel		32	
"Is not the whole land before thee?"		35	
Three Angels Visit Abraham	Full Page	38	
Lot's Wife Looks Back	Full Page	41	
Hagar and Ishmael in the Desert		43	
Abraham and Isaac Going to the Sacrifice		45	
The Burial of Sarah		47	
The Meeting of Isaac and Rebekah		51	
Isaac Blessing Jacob		54	
Jacob's Dream		57	
Jacob Serving for Rachel		60	
Jacob Sets Up a Pillar of Stone for a Covenant with Laban		63	
Jacob Wrestling with the Angel	Full Page	65	
The Meeting of Jacob and Esau	Full Page	66	
Joseph's Dream		71	
Joseph Sold into Slavery		72	
Jacob Recognizes Joseph's Coat		74	
Joseph Proclaimed Ruler Over All Egypt		77	
Joseph Makes Himself Strange to His Brethren		79	
The Money Found in the Sacks		81	
The Cup Found in Benjamin's Sack	Full Page	84	
Joseph Reveals Himself to His Brethren		86	
The Meeting of Joseph and Jacob		88	
Jacob Blessing Ephraim and Manasseh		92	
The Burial of Joseph		95	
Pharaoh's Daughter Finds Moses	Full Page	98	
Moses and the Burning Bush		100	
Aaron's Rod Becomes a Serpent		105	
The Plague of Frogs		107	
The Plague of Thunder and Hail	Full Page	110	
The March of the Israelites	Full Page	116	
The Israelites Gathering Manna		122	
Aaron and Hur Holding Up the Hands of Moses		124	
The Meeting of Jethro and Moses		126	
The Mercy Seat		131	
The Golden Candlestick		132	
The High Priest Burning Incense		136	
The Israelites Worshipping the Golden Calf	Full Page	138	
Moses Breaks the Tables of Stone		140	
The Tabernacle		143	
Nadab and Abihu Struck Down		145	
Parents Bringing Offering to the Temple		148	
The Offering of Atonement		150	
Dwelling in Booths in the Feast of Tabernacles		152	
The Table of Shewbread		153	
The Proclamation of Jubilee		155	
Moses Numbering the People	Full Page	158	
A Levite		162	
The Return of the Spies	Full Page	166	
The Earth Opens and Swallows Up Korah	Full Page	172	
The Budding of Aaron's Rod		175	
Moses Raises a Serpent of Brass		178	
Balaam and the Angel		180	
A Jewish Priest		185	
Escaping into a City of Refuge		187	
Bringing the First Fruits	Full Page	190	
The Escape of the Spies		196	
The Israelites Crossing the Jordan	Full Page	198	
The Falling of the Walls of Jericho		202	
The Gibeonites Deceive the Israelites		208	
Joshua Defeats the Amorites		210	
Joshua Finds the Five Kings in the Cave	Full Page	212	
Ehud Before Eglon		220	
Sisera Slain by Jael	Full Page	222	
Gideon's Fleece		226	
Gideon Hearing the Midianite's Dream		228	
A Woman Casts a Millstone on Abimelech		230	

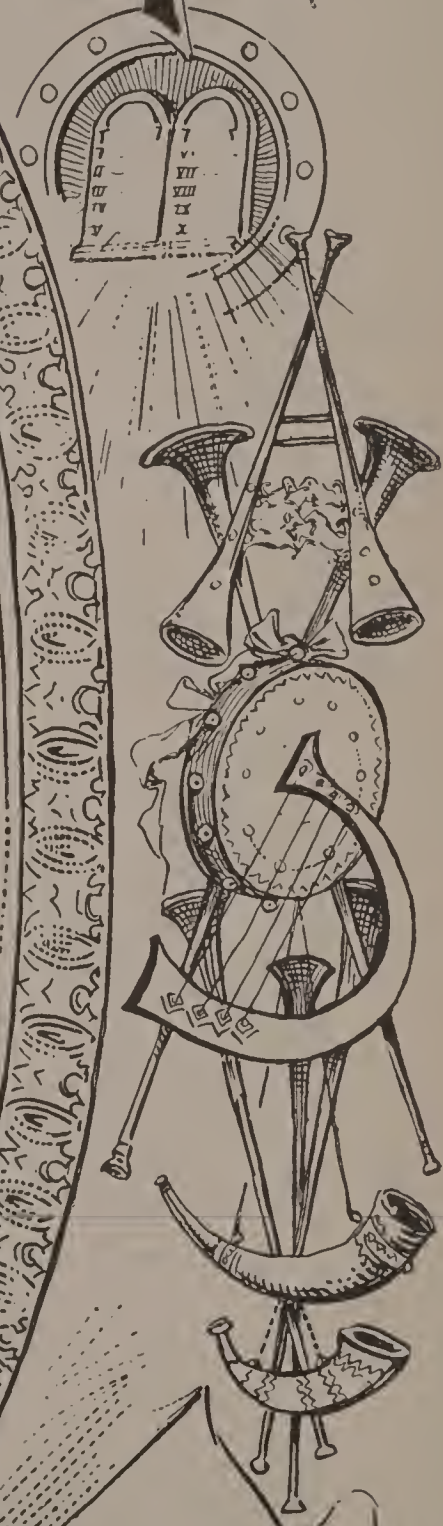
ILLUSTRATIONS.

xv

Jephthah's Daughter Meeting Her Father	233	Ezra at the River of Ahava	386
Samson Slaying the Lion . . . Full Page	236	Nehemiah Before Artaxerxes . . .	388
The Philistines Overcoming Samson . . .	239	Keeping the Gates on the Sabbath Full	
Samson in Captivity	240	Page	390
Ruth and Boaz Full Page	242	Esther Crowned Queen	394
The Prayer of Hannah	247	Mordecai at the King's Gate	396
Samuel's Mother Makes Him a Little Coat		Esther Touching the King's Sceptre Full	
Full Page	248	Page	398
Samuel and Eli	250	Job Hears of His Calamities	404
The Death of Eli	252	Job and His Three Friends	406
Samuel Anointing Saul	256	Job in His Prosperity	415
The Battle of Michmash . . . Full Page	260	David Praises the Lord	417
Samuel Anointing David	265	An Eastern Serpent Charmer Full Page	424
David Slaying Goliath	269	Kings Bringing Presents to Solomon Full	
Saul Attempts David's Life . . . Full Page	272	Page	426
David's Escape by a Window . . . Full Page	274	Scaling the Wall Full Page	432
David Shows Saul the Skirt of His Robe .	278	"Hear the Word of the Lord"	441
The Death of Saul and His Sons	283	Nebuchadnezzar Orders the False Proph-	
David Brings the Ark with Rejoicing . .	287	ets to be Burned Full Page	442
Nathan Rebukes David	290	Jeremiah Cast into the Dungeon	445
David Reconciled to Absalom . . . Full Page	292	Nebuchadnezzar's Golden Image	456
Shimei Curses David	295	The Four Men in the Fiery Furnace Full	
The Death of Absalom	298	Page	458
Gad Before David	303	An Assyrian Palace	461
Solomon Proclaimed King . . . Full Page	306	Daniel Interprets the Writing on the	
Solomon's Judgment	309	Wall Full Page	462
Miraculous Fire Consuming the Sacrifice	315	Daniel Prays toward Jerusalem	465
Solomon Bringing Pharaoh's Daughter to		Daniel in the Den of Lions . . . Full Page	466
His Palace Full Page	318	Daniel Touched by the Angel . . . Full Page	468
Jeroboam's Wife Before Ahijah	323	Selling the Children of the Jewish Cap-	
Elijah Fed by the Ravens	327	tives Full Page	472
Elijah Raises the Widow's Son	328	Jonah Cast into the Sea . . . Full Page	474
Fire from Heaven Consuming Elijah's Sac-		Jonah at Nineveh	476
rifice Full Page	330	New Testament Narrative. Vignette	
Elijah Casts His Mantle on Elisha . . .	333	The Wise Men Following the Star Full	
Micaiah Before Ahab	337	Page Frontispiece	480
The Death of Ahab	339	The Angel Appearing to Zacharias . . .	482
A Chariot and Horses of Fire Take Elijah		The Visit of the Shepherds . . . Full Page	484
Up Full Page	342	Jesus Questioning the Doctors in the	
Naaman's Wife and the Israelitish Maid .	348	Temple	488
Naaman Before Elisha	350	The Preaching of John the Baptist . . .	490
Lepers at the Gate	353	Christ in the Wilderness	491
The Death of Jezebel	356	An Eastern Wedding	494
The People Destroying the House of Baal	358	Jesus and the Woman of Samaria at the	
The Enthronement of Joash . . . Full Page	360	Well	497
Joash Shoots from a Window . . . Full Page	362	The Net Filled with Fishes . . . Full Page	502
Hezekiah Laying Sennacherib's Letter		Levi Sitting at the Receipt of Custom .	503
Before the Lord Full Page	366	A Wine Skin	504
The Murder of Sennacherib . . . Full Page	368	The Afflicted at the Pool of Bethesda	
Ancient Babylon	371	Full Page	506
The Death of Josiah Full Page	374	The Sermon on the Mount	509
The Release of Jehoiachin . . . Full Page	376	Christ Raising the Widow's Son . . Full	
The Rebuilding of the Temple	380	Page	514
The Dedication of the Temple . . . Full Page	382	The Woman Anointing Jesus' Feet . Full	
Artaxerxes Giving His Letter to Ezra .	385	Page	516

Jesus Teaching by the Seaside	Full Page 520	Christ Appears to His Disciples	Full Page 606
Jesus Sends Forth the Apostles	. . . 526	Christ Dining with His Disciples	. . . 608
Christ Feeding the Five Thousand	. Full Page . . . 528	The Ascension	. . . Full Page 610
Jesus Walking on the Sea	Full Page 530	The Descent of the Spirit	Full Page 612
The Transfiguration	. . . 537	The Lame Man Healed	. . . 615
The Unmerciful Servant	. . . 540	The Death of Stephen	Full Page 619
The Good Samaritan	. . . 546	Philip and the Eunuch	. . . 622
The Good Shepherd	. . . 549	The Conversion of Saul	. . . 623
The Raising of Lazarus	Full Page 552	Ananias and Saul	. . . 624
Calling in the Guests	. . . 554	Peter's Vision	. . . 626
The Return of the Prodigal Son	. . . 558	Paul and Barnabas at Lystra	. . . 632
Lazarus at the Rich Man's Gate	. . . 560	An Eastern Synagogue	. . . 635
The Pharisee and the Publican	. . . 562	Paul at Athens	. . . Full Page 636
Christ Blessing Little Children	Full Page 564	Paul at Ephesus	. . . 641
Christ Entering Jerusalem	Full Page 568	Paul Conveyed to the Council	Full Page 644
The Widow's Offering	Full Page 576	Paul Before the Council	. . . 645
The Wise and the Foolish Virgins	. . . 579	Paul Before Agrippa	Full Page 648
Judas Selling Christ	Full Page 682	The Shipwreck	Full Page 652
Jesus Washes the Disciples' Feet	. . . 583	Paul and the Viper	. . . 655
Judas Betrays Christ with a Kiss	. . . 592	Paul Let Down in a Basket	Full Page 666
Peter Denies Christ	. . . 593	Paul Writing to the Ephesians	Full Page 670
Judas Hanging Himself	. . . 594	Timothy Reading the Scriptures	. . . 675
Christ Before Pilate	. . . 596	The Vision of the Seven Candlesticks	. . . 690
The Crown of Thorns	. . . 597	Christ Knocking at the Door	. . . 693
The Crucifixion	. . . Full Page 600	The Angel with the Book	Full Page 696
The Burial of Christ	. . . 602	Satan Cast Out of Heaven	. . . 698
The Guard at the Sepulchre	. . . 603	John Viewing the New Jerusalem	. Full Page . . . 702
The Walk to Emmaus	. . . 605	The River of Life	. . . 704

The OLD TESTAMENT



NARRATIVE

A. Welch



THE FIRST ACT OF CREATION; "LET THERE BE LIGHT!"

YOUNG PEOPLE'S BIBLE.

THE CREATION.

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heav'en. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firma-

ment of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful; and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God planted a garden eastward in E'den; and there he put the man whom he had formed. And out of the ground made the LORD

God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of E'den to water the garden. And the LORD God took the man, and put him into the garden of E'den to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Ad'am to see what he would call them: and whatsoever Ad'am called every living creature, that was the name thereof. And Ad'am gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Ad'am there was not found a help meet for him. And the LORD God caused a deep sleep to fall upon Ad'am, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Ad'am said, This is now bone of my bones, and flesh of my flesh: she shall be called Wom'an, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

THE FALL OF MAN.

NOW the serpent was more subtile than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.



ADAM AND EVE IN THE GARDEN.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Ad'am and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Ad'am, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the LORD God said unto the woman, What is this that thou hast done?

And the woman said, The serpent beguiled me, and I did eat.

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Ad'am he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Ad'am called his wife's name Eve; because she was the mother of all living. Unto Ad'am also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of E'den, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of E'den cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

CAIN KILLS ABEL.



AND [Eve bare unto Ad'am] Cain, and said, I have gotten a man from the LORD. And she again bare his brother A'bel. And A'bel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And A'bel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto A'bel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with A'bel his brother: and it came to pass, when they were in the field, that Cain rose up against A'bel his brother, and slew him.

And the LORD said unto Cain, Where is A'bel thy brother?

And he said, I know not: Am I my brother's keeper?

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

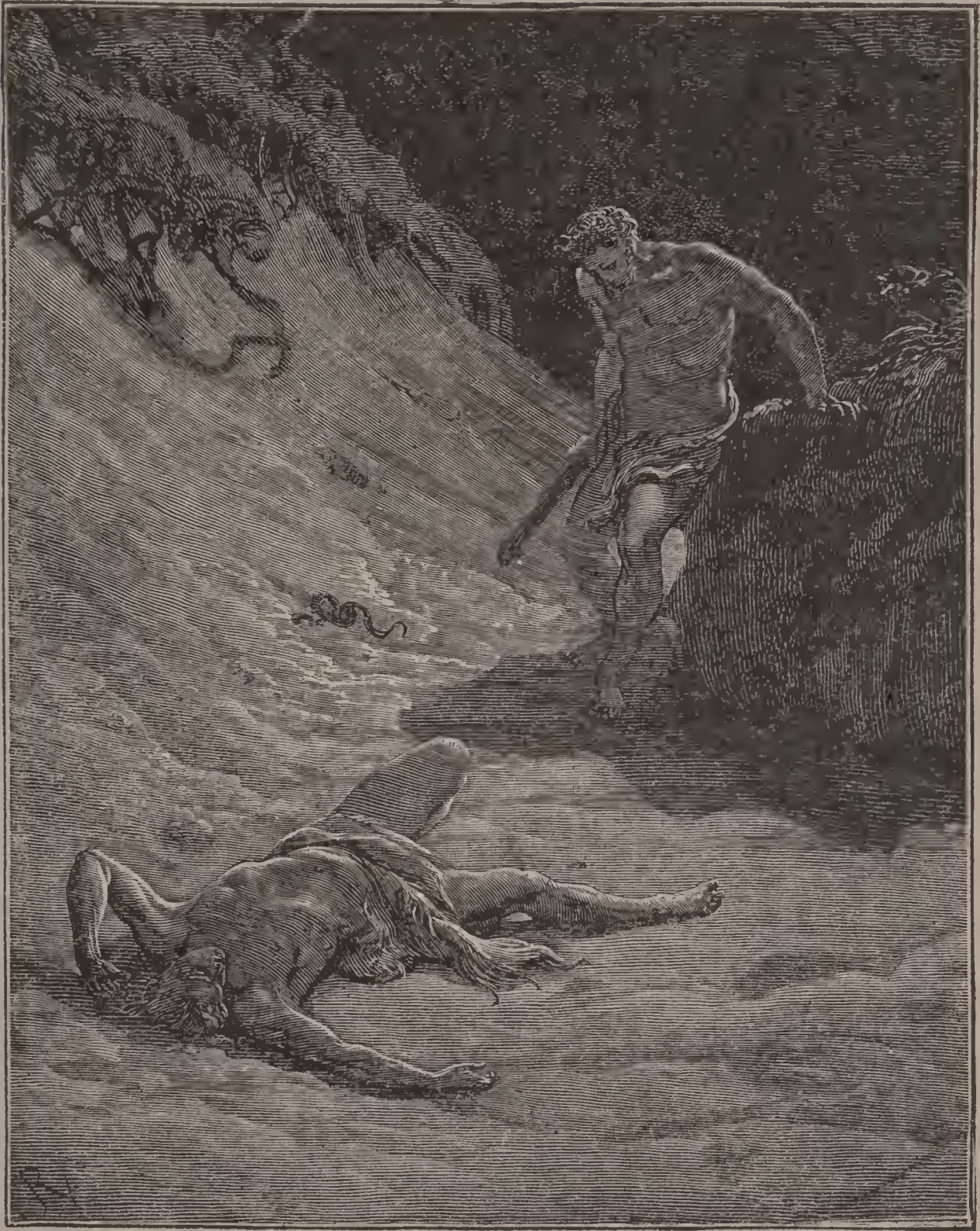
And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of E'den. And [unto Cain was born] E'noch: and he builded a city, and called the name of the city, after the name of his son, E'noch. And unto E'noch was born I'rad: and I'rad begat Me-hu'ja-el; and Me-hu'ja-el begat Me-thu'sa-el: and Me-thu'sa-el begat La'mech.

And La'mech took unto him two wives: the name of the one was A'dah, and the name of the other Zil'lah. And A'dah bare Ja'bal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Ju'bal: he was the father of all such as handle the harp and organ. And Zil'lah, she also bare Tu'bal-cain, an instructor of every artificer in brass and iron: and the sister of Tu'bal-cain was Na'a-mah.

And [to Ad'am Eve again] bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of A'bel, whom Cain slew.

And to Seth, to him also there was born a son; and he called his name E'nos: then began men to call upon the name of the LORD. [And E'nos begat Ca-i'nan: and Ca-i'nan begat Ma-ha'la-le'el: and Ma-ha'la-le'el begat Ja'red: and Ja'red begat E'noch.]



CAIN KILLS ABEL.

And E'noch lived sixty and five years, and begat Me-thu'se-lah: and E'noch walked with God after he begat Me-thu'se-lah three hundred years, and begat sons and daughters: and all the days of E'noch were three hundred sixty and five years: and E'noch walked with God: and he was not; for God took him. And Me-thu'se-lah lived a hundred eighty and seven years, and begat La'mech: and Me-thu'se-lah lived after he begat La'mech seven hundred

eighty and two years, and begat sons and daughters: and all the days of Methu'se-lah were nine hundred sixty and nine years: and he died.

And La'mech lived a hundred eighty and two years, and begat a son: and he called his name No'ah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. And La'mech lived, after he begat No'ah, five hundred ninety and five years, and begat sons and daughters: and all the days of La'mech were seven hundred seventy and seven years: and he died.

THE FLOOD.

IT came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the LORD said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But No'ah found grace in the eyes of the LORD.

These are the generations of No'ah: No'ah was a just man and perfect in his generations, and No'ah walked with God. And No'ah begat three sons, Shem, Ham and Ja'pheth.

The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto No'ah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the

earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did No'ah; according to all that God commanded him, so did he.

And the Lord said unto No'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And No'ah did according to all that the LORD commanded him. And No'ah was six hundred years old when the flood of waters was upon the earth.

And No'ah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto No'ah into the ark, the male and the female, as God had commanded No'ah.

And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of No'ah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self-same day entered No'ah, and Shem, and Ham, and Ja'pheth, the sons of No'ah, and No'ah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto No'ah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the

earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all



THE GREAT FLOOD.

that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and No'ah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

THE GOING DOWN OF THE WATERS.

AND God remembered No'ah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ar'a-rat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

At it came to pass at the end of forty days, that No'ah opened the window of the ark which he had made; and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off: so No'ah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and No'ah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto No'ah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.

And No'ah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And No'ah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every

thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And God blessed No'ah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto No'ah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto No'ah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

And the sons of No'ah, that went forth of the ark, were Shem, and Ham, and Ja'pheth: and Ham is the father of Ca'naan. These are the three sons of No'ah: and of them was the whole earth overspread.

And No'ah began to be a husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Ca'naan, saw the nakedness of his father, and told his two brethren without. And Shem and Ja'pheth took a garment, and laid it upon both their shoulders, and went backward, and cov-

cred the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

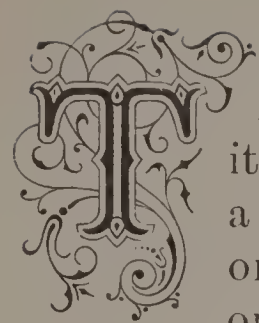


NOAH CURSES CANAAN.

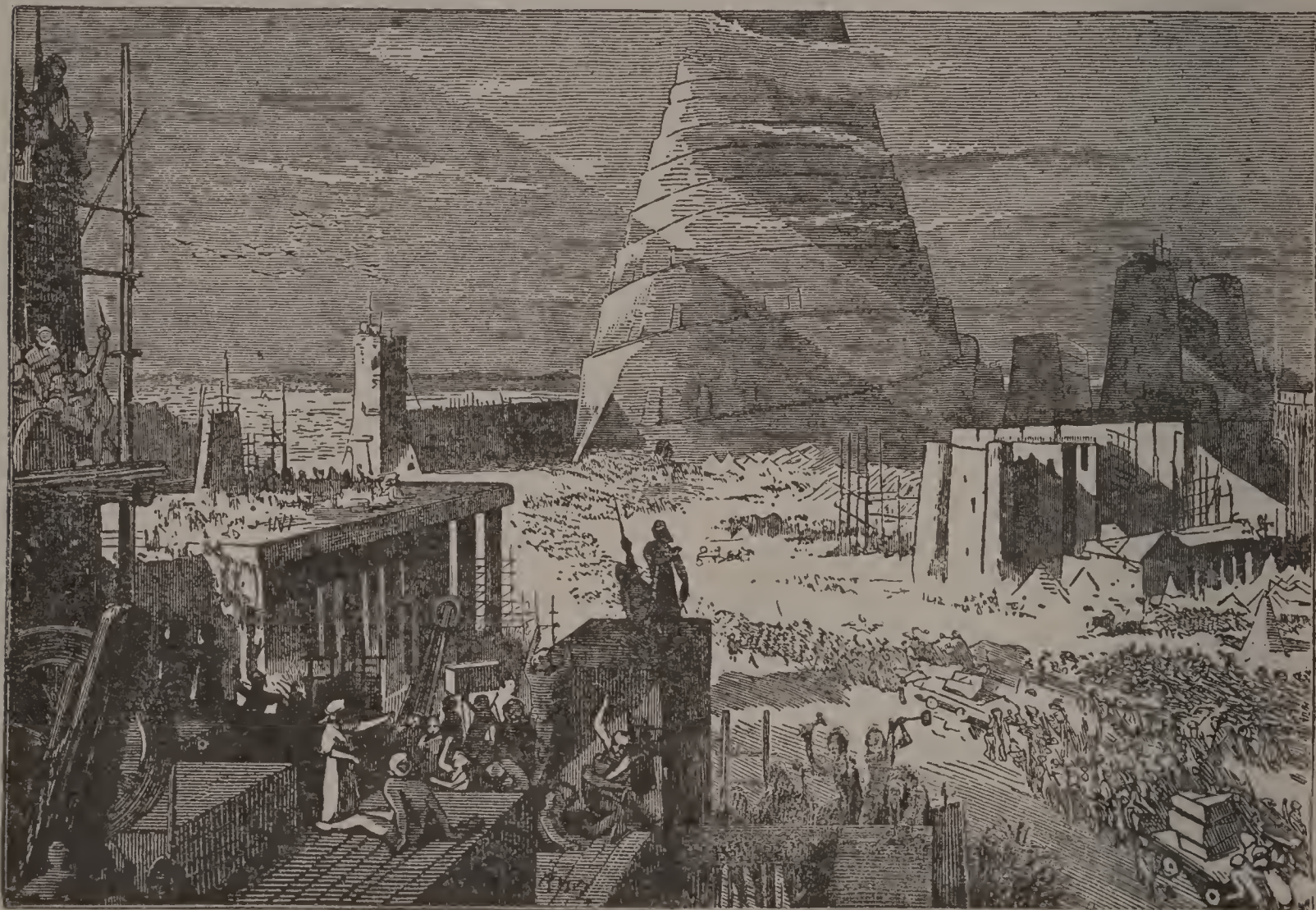
And No'ah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Ca'naan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Ca'naan shall be his servant. God shall enlarge Ja'pheth, and he shall dwell in the tents of Shem; and Ca'naan shall be his servant.

And No'ah lived after the flood three hundred and fifty years: and all the days of No'ah were nine hundred and fifty years; and he died.

THE TOWER OF BABEL.



THE whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shi'nar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.



BUILDING THE TOWER OF BABEL.

And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Ba'bel; because the LORD did there confound the language of all the earth; and from thence did the LORD scatter them abroad upon the face of all the earth.

GOD CALLS ABRAM.



AND Te'rah [who was descended from Shem] begat A'bram, Na'hor, and Ha'ran; and Ha'ran begat Lot. And Ha'ran died before his father Te'rah, in the land of his nativity, in Ur of the Chal'dees. And A'bram and Na'hor took them wives; the name of A'bram's wife was Sa'ra-i; and the name of Na'hor's wife, Mil'cah, the daughter of Ha'ran, the father of Mil'cah, and the father of Is'cah. But Sa'ra-i had no child. And Te'rah took A'bram his son, and Lot the son of Ha'ran his son's son, and Sa'ra-i his daughter-in-law, his son A'bram's wife; and they went forth with them from Ur of the Chal'dees, to go into the land of Ca'naan; and they came unto Ha'ran, and dwelt there. And the days of Te'rah were two hundred and five years: and Te'rah died in Ha'ran.

Now the LORD had said unto A'bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So A'bram departed, as the LORD had spoken unto him; and Lot went with him: and A'bram was seventy and five years old when he departed out of Ha'ran. And A'bram took Sa'ra-i his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Ha'ran; and they went forth to go into the land of Ca'naan; and into the land of Ca'naan they came.

And A'bram passed through the land unto the place of Si'chem, unto the plain of Mo'reh. And the Ca'naan-ite was then in the land. And the LORD appeared unto A'bram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Beth'el, and pitched his tent, having Beth'el on the west, and Ha'i on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And A'bram journeyed, going on still toward the south.

And there was a famine in the land: and A'bram went down into E'gypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into E'gypt, that he said unto Sa'ra-i his wife, Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the E-gyp'tians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

And it came to pass, that, when A'bram was come into E'gypt, the E-gyp'tians beheld the woman that she was very fair. The princes also of Pha'raoh

saw her, and commended her before Pha'raoh: and the woman was taken into Pha'raoh's house. And he entreated A'bram well for her sake: and he had sheep, and oxen, and he asses, and menservants and maidservants, and she asses, and camels. And the LORD plagued Pha'raoh and his house with great plagues, because of Sa'ra-i, A'bram's wife. And Pha'raoh called A'bram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore, behold thy wife, take her, and go thy way. And Pha'raoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

And A'bram went up out of E'gypt, he, and his wife, and all that he had, and Lot with him, into the south. And A'bram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth'el, unto the place where his tent had been at the beginning, between Beth'el and Ha'i; unto the place of the altar, which he had made there at the first: and there A'bram called on the name of the LORD. And Lot also, which went with A'bram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of A'bram's cattle and the herdmen of Lot's cattle: and the Ca'naan-ite and the Per'iz-zite dwelt then in the land.

And A'bram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jor'dan, that it was well watered every where, before the LORD destroyed Sod'om and Gomor'rah, even as the garden of the LORD, like the land of E'gypt, as thou comest unto Zo'ar. Then Lot chose him all the plain of Jor'dan; and Lot journeyed east: and they separated themselves the one from the other. A'bram dwelt in the land of Ca'naan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sod'om. But the men of Sod'om were wicked and sinners before the LORD exceedingly.

And the LORD said unto A'bram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.

Then A'bram removed his tent, and came and dwelt in the plain of Mam're, which is in He'bron, and built there an altar unto the LORD.



“IS NOT THE WHOLE LAND BEFORE THEE?”

THE BATTLE OF THE KINGS.

AND it came to pass [that Ched'or-la'o-mer, king of E'lam, and the kings that were with him, joined battle in the vale of Sid'dim, with the kings of Sod'om and Go-mor'rah and the kings that were with them, four kings against five]. And the vale of Sid'dim was full of slimepits; and the kings of Sod'om and Go-mor'rah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sod'om and Go-mor'rah, and all their victuals, and went their way. And they took Lot, A'bram's brother's son, who dwelt in Sod'om, and his goods, and departed.

And there came one that had escaped, and told A'bram the He'brew; for he dwelt in the plain of Mam're the Am'o-rite, brother of Esh'col, and brother of A'ner: and these were confederate with A'bram. And when A'bram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote

them, and pursued them unto Ho'bah, which is on the left hand of Da-mas'cus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

And the king of Sod'om went out to meet him, after his return from the slaughter of Ched'or-la'o-mer and of the kings that were with him, at the valley of Sha'veh, which is the king's dale. And Mel-chiz'e-dek king of Sa'lem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be A'bram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sod'om said unto A'bram, Give me the persons, and take the goods to thyself. And A'bram said to the king of Sod'om, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made A'bram rich; save only that which the young men have eaten, and the portion of the men which went with me, A'ner, Esh'col, and Mam're; let them take their portion.

After these things the word of the LORD came unto A'bram in a vision, saying, Fear not, A'bram: I am thy shield, and thy exceeding great reward.

And A'bram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this E-li-e'zer of Da-mas'cus? And A'bram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness.

And he said unto him, I am the LORD that brought thee out of Ur of the Chal'dees, to give thee this land to inherit it. And he said, LORD God, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, A'bram drove them away. And when the sun was going down, a deep sleep fell upon A'bram; and, lo, a horror of great darkness fell upon him. And he said unto A'bram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom

they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Am'o-rites is not yet full.

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the LORD made a covenant with A'bram, saying, Unto thy seed have I given this land, from the river of E'gypt unto the great river, the river Eu-phra'tes.

Now Sa'ra-i, A'bram's wife, bare him no children: and she had a hand-maid, an E-gyp'tian, whose name was Ha'gar. And Sa'ra-i, A'bram's wife, took Ha'gar her maid the E-gyp'tian, after A'bram had dwelt ten years in the land of Ca'naan, and gave her to her husband A'bram to be his wife. And Ha'gar bare A'bram a son: and A'bram called his son's name, which Ha'gar bare, Ish'ma-el. And A'bram was fourscore and six years old when Ha'gar bare Ish'ma-el to A'bram.

And when A'bram was ninety years old and nine, the LORD appeared to A'bram, and said unto him, I am the Al-might'y God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And A'bram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called A'bram, but thy name shall be A'bra-ham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Ca'naan, for an everlasting possession: and I will be their God. And God said unto A'bra-ham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised.

And God said unto A'bra-ham, As for Sa'ra-i thy wife, thou shalt not call her name Sa'ra-i, but Sa'rah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Then A'bra-ham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sa'rah, that is ninety years old, bear? And A'bra-ham said unto God, O that Ish'ma-el might live before thee!

And God said, Sa'rah thy wife shall bear thee a son indeed; and thou



THREE ANGELS VISIT ABRAHAM.

shalt call his name I'saac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ish'ma-el, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with I'saac, which Sa'rah shall bear unto thee at this set time in the next year.

And he left off talking with him, and God went up from A'bra-ham.

DESTRUCTION OF SODOM AND GOMORRAH.

THE LORD appeared to A'bra-ham in the plains of Mam're: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

And A'bra-ham hastened into the tent unto Sa'rah, and said, Make ready quickly, three measures of fine meal, knead it, and make cakes upon the hearth. And A'bra-ham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And the men rose up from thence, and looked toward Sod'om: and A'bra-ham went with them to bring them on the way.

And the LORD said, Shall I hide from A'bra-ham that thing which I do; seeing that A'bra-ham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon A'bra-ham that which he hath spoken of him. And the LORD said, Because the cry of Sod'om and Go-mor'rah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sod'om: but A'bra-ham stood yet before the LORD.

And A'bra-ham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt

thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?

And the LORD said, If I find in Sod'om fifty righteous within the city, then I will spare all the place for their sakes.

And A'bra-ham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

And the LORD went his way, as soon as he had left communing with A'bra-ham: and A'bra-ham returned unto his place.

And there came two angels to Sod'om at even; and Lot sat in the gate of Sod'om: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

And Lot went out and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons-in-law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold



LOT'S WIFE LOOKS BACK.

upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: O, let me escape thither (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zo'ar. The sun was risen upon the earth when Lot entered into Zo'ar.

Then the LORD rained upon Sod'om and upon Go-mor'rah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

And A'bra-ham gat up early in the morning to the place where he stood before the LORD: and he looked toward Sod'om and Go-mor'rah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered A'bra-ham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

And Lot went up out of Zo'ar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zo'ar: and he dwelt in a cave, he and his two daughters.

HAGAR AND ISHMAEL.



AND the LORD visited Sa'rah as he had said, and the LORD did unto Sa'rah as he had spoken. For Sa'rah conceived and bare A'bra-ham a son in his old age, at the set time of which God had spoken to him. And A'bra-ham called the name of his son that was born unto him, whom Sa'rah bare to him, I'saac. And A'bra-ham was a hundred years old, when his son I'saac was born unto him. And the child grew, and was weaned: and A'bra-ham made a great feast the same day that I'saac was weaned.

And Sa'rah saw the son of Ha'gar the E-gyp'tian, which she had borne unto A'bra-ham, mocking. Wherefore she said unto A'bra-ham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with I'saac. And the thing was very grievous in A'bra-ham's sight because of his son.

And God said unto A'bra-ham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sa'rah hath said unto thee, hearken unto her voice; for in I'saac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.



HAGAR AND ISHMAEL IN THE DESERT.

And A'bra-ham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Ha'gar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Be'er-she'ba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to

Ha'gar out of heaven, and said unto her, What aileth thee, Ha'gar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink.

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Pa'ran: and his mother took him a wife out of the land of E'gypt.

THE TRIAL OF ABRAHAM'S FAITH.

IT came to pass after these things, that God did tempt A'bra-ham, and said unto him, A'bra-ham: and he said, Behold, here I am. And he said, Take now thy son, thine only son I'saac, whom thou lovest, and get thee into the land of Mo-ri'ah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And A'bra-ham rose up early in the morning, and saddled his ass, and took two of his young men with him, and I'saac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day A'bra-ham lifted up his eyes, and saw the place afar off. And A'bra-ham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And A'bra-ham took the wood of the burnt offering, and laid it upon I'saac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And I'saac spake unto A'bra-ham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And A'bra-ham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and A'bra-ham built an altar there, and laid the wood in order, and bound I'saac his son, and laid him on the altar upon the wood. And A'bra-ham stretched forth his hand, and took the knife to slay his son. And the Angel of the LORD called unto him out of heaven, and said, A'bra-ham, A'bra-ham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

And A'bra-ham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and A'bra-ham went and took the ram,

and offered him up for a burnt offering in the stead of his son. And A'bra-ham called the name of that place Je-ho'vah-ji'reh: as it is said to this day, In the mount of the LORD it shall be seen.



ABRAHAM AND ISAAC GOING TO THE SACRIFICE.

And the Angel of the LORD called unto A'bra-ham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

So A'bra-ham returned unto his young men, and they rose up and went together to Be'er-she'ba. And A'bra-ham dwelt at Be'er-she'ba.

DEATH OF SARAH.

SA'RAH was a hundred and seven and twenty years old: these were the years of the life of Sa'rah. And Sa'rah died in Kir-jath-ar'ba; the same is He'bron in the land of Ca'naan: and A'bra-ham came to mourn for Sa'rah, and to weep for her.

And A'bra-ham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

And the children of Heth answered A'bra-ham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

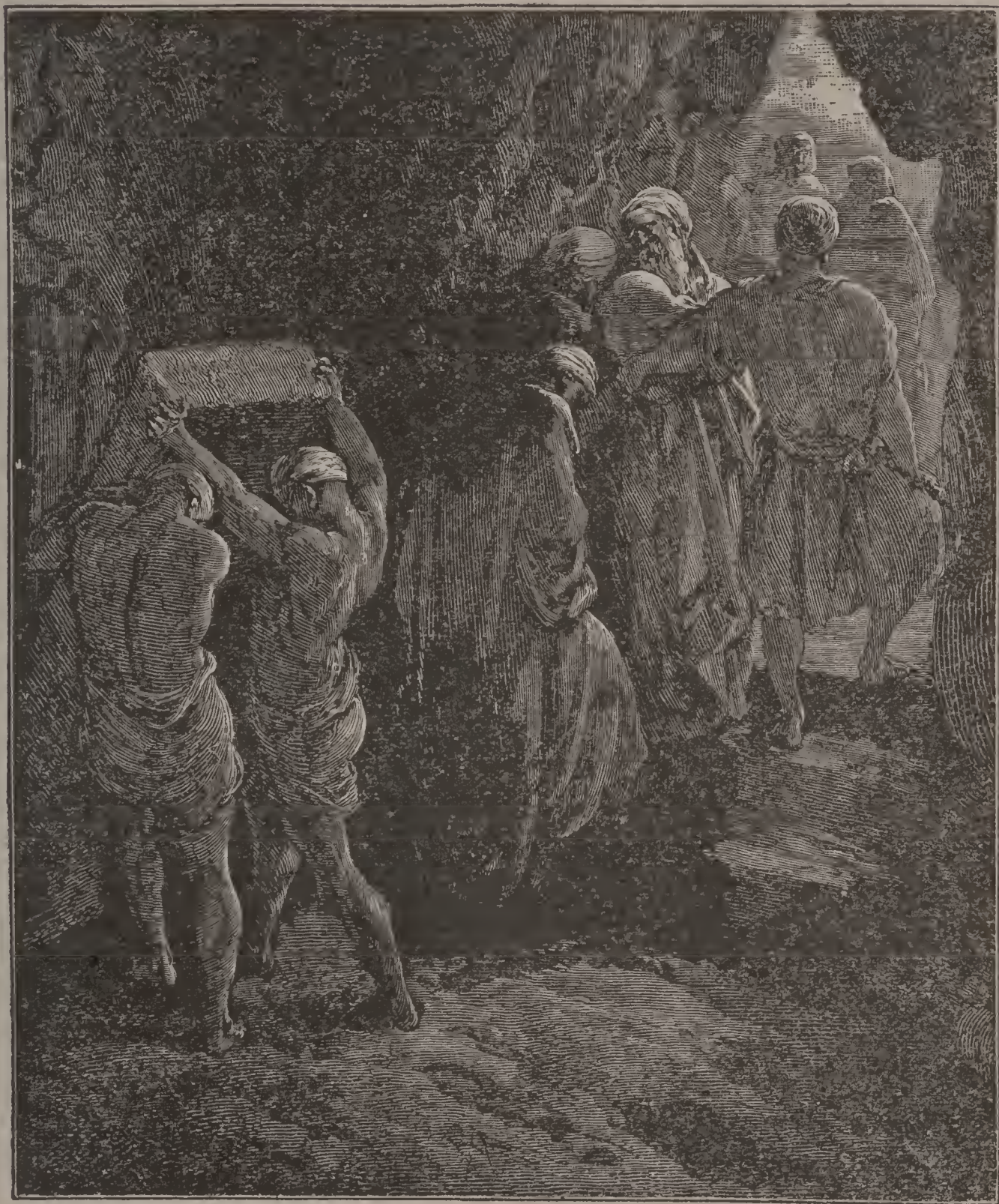
And A'bra-ham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to E'phron, the son of Zo'har, that he may give me the cave of Mach-pe'lah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

And E'phron dwelt among the children of Heth: and E'phron the Hit'tite answered A'bra-ham in the audience of the children of Heth, even of all that went in at the gate of his city, saying: Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people, give I it thee: bury thy dead.

And A'bra-ham bowed down himself before the people of the land. And he spake unto E'phron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And E'phron answered A'bra-ham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

And A'bra-ham hearkened unto E'phron; and A'bra-ham weighed to E'phron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And the field of E'phron, which was in Mach-pe'lah, which was before Mam're, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto A'bra-ham for a posses-

sion in the presence of the children of Heth, before all that went in at the gate of his city.



THE BURIAL OF SARAH.

And after this A'bra-ham buried Sa'rah his wife in the cave of the field of Mach-pe'lah before Mam're; the same is He'bron in the land of Ca'naan. And the field, and the cave that is therein, were made sure unto A'bra-ham for a possession of a buryingplace by the sons of Heth.

ISAAC AND REBEKAH.



'BRA-HAM was old, and well stricken in age: and the LORD had blessed A'bra-ham in all things. And A'bra-ham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Ca'naan-ites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son I'saac.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

And A'bra-ham said unto him, Beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

And the servant put his hand under the thigh of A'bra-ham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mes'o-po-ta'mi-a, unto the city of Na'hor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O LORD God of my master A'bra-ham, I pray thee, send me good speed this day, and shew kindness unto my master A'bra-ham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant I'saac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Re-bek'ah came out, who was born to Be-thu'el, son of Mil'cah, the wife of Na'hor, A'bra-ham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold: and said, whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

And she said unto him, I am the daughter of Be-thu'el the son of Mil'cah, which she bare unto Na'hor. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

And the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master A'bra-ham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

And the damsel ran, and told them of her mother's house these things. And Re-bek'ah had a brother and his name was La'ban: and La'ban ran out unto the man, unto the well. And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Re-bek'ah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I am A'bra-ham's servant. And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sa'rah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Ca'naan-ites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master A'bra-ham, if now thou do prosper my way which I go: behold, I stand

by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Re-bek'ah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Be-thu'el, Na'hor's son, whom Mil'cah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master A'bra-ham, which had led me in the right way to take my master's brother's daughter unto his son. And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Then La'ban and Be-thu'el answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Re-bek'ah is before thee; take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

And it came to pass, that, when A'bra-ham's servant heard their words, he worshipped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Re-bek'ah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

And they said, We will call the damsel, and inquire at her mouth. And they called Re-bek'ah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Re-bek'ah their sister, and her nurse, and A'bra-ham's servant, and his men. And they blessed Re-bek'ah, and said unto her, Thou art our sister: be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. And Re-bek'ah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Re-bek'ah, and went his way.

And I'saac came from the way of the well La-hai'roi; for he dwelt in the south country. And I'saac went out to meditate in the field at the eventide: and

he lifted up his eyes, and saw, and, behold, the camels were coming. And Re-bek'ah lifted up her eyes, and when she saw I'saac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

And the servant told I'saac all things that he had done. And I'saac brought her into his mother Sa'rah's tent, and took Re-bek'ah, and she became his wife; and he loved her: and I'saac was comforted after his mother's death.



THE MEETING OF ISAAC AND REBEKAH.

Then again A'bra-ham took a wife, and her name was Ke-tu'rah. And she bare him Zim'ran, and Jok'shan, and Me'dan, and Mid'i-an, and Ish'bak, and Shu'ah.

And A'bra-ham gave all that he had unto I'saac. And these are the days of the years of A'bra-ham's life which he lived, a hundred threescore and fifteen years. Then A'bra-ham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons I'saac and Ish'ma-el buried him in the cave of Mach-pe'lah, in the field of E'phron the son of Zo'har the Hit'tite, which is before Mam're; the field which A'bra-ham purchased of the sons of Heth: there was A'bra-ham buried, and Sa'rah his wife.

And it came to pass after the death of A'bra-ham, that God blessed his son I'saac; and I'saac dwelt by the well La-hai'roi.

JACOB AND ESAU.

I'SAAC and Re-bek'ah had two sons, Ja'cob and E'sau. They were twins, and E'sau, the first-born, was red all over, like a hairy garment.] And the boys grew: and E'sau was a cunning hunter, a man of the field; and Ja'cob was a plain man, dwelling in tents. And I'saac loved E'sau, because he did eat of his venison: but Re-bek'ah loved Ja'cob.

And Ja'cob sod pottage: and E'sau came from the field, and he was faint: and E'sau said to Ja'cob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called E'dom. And Ja'cob said, Sell me this day thy birthright. And E'sau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Ja'cob said, Swear to me this day; and he swear unto him: and he sold his birthright unto Ja'cob. Then Ja'cob gave E'sau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus E'sau despised his birthright.

And there was a famine in the land, besides the first famine that was in the days of A'bra-ham. And I'saac went unto A-bim'e-lech king of the Phi-lis'tines unto Ge'rar.

And the LORD appeared unto him, and said, Go not down into E'gypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto A'bra-ham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that A'bra-ham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Then I'saac sowed in that land, and received in the same year a hundred-fold: and the LORD blessed him. And the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Phi-lis'tines envied him. For all the wells which his father's servants had digged in the days of A'bra-ham his father, the Phi-lis'tines had stopped them, and filled them with earth.

And A-bim'e-lech said unto I'saac, Go from us; for thou art much mightier than we. And I'saac departed thence, and pitched his tent in the valley of Ge'rar, and dwelt there. And I'saac digged again the wells of water, which they had

digged in the days of A'bra-ham his father; for the Phi-lis'tines had stopped them after the death of A'bra-ham: and he called their names after the names by which his father had called them. And I'saac's servants digged in the valley, and found there a well of springing water. And the herdmen of Ge'rar did strive with I'saac's herdmen, saying, The water is ours: and he called the name of the well E'sek; because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sit'nah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Re-ho'both; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

And he went up from thence to Be'er-she'ba. And the LORD appeared unto him the same night, and said, I am the God of A'bra-ham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant A'bra-ham's sake. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there I'saac's servants digged a well.

Then A-bim'e-lech went to him from Ge'rar, and A-huz'zath one of his friends, and Phi'chol the chief captain of his army. And I'saac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and swore one to another: and I'saac sent them away, and they departed from him in peace.

And it came to pass the same day, that I'saac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it She'bah: therefore the name of the city is Be'er-she'bah unto this day.

And E'sau was forty years 'old when he took to wife Ju'dith the daughter of Be-e'ri the Hit'tite, and Bash'e-math the daughter of E'lon the Hit'tite: which were a grief of mind unto I'saac and to Re-bek'ah.

And it came to pass that when I'saac was old, and his eyes were dim, so that he could not see, he called E'sau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

And Re-bek'ah heard when I'saac spake to E'sau his son. And E'sau went to the field to hunt for venison, and to bring it. And Re-bek'ah spake unto Ja'cob her son, saying, Behold, I heard thy father speak unto E'sau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my



ISAAC BLESSING JACOB.

son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Ja'cob said to Re-bek'ah his mother, Behold, E'sau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Re-bek'ah took goodly raiment of her eldest son E'sau, which were with her in the house, and put them upon Ja'cob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Ja'cob.

And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Ja'cob said unto his father, I am E'sau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And I'saac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And I'saac said unto Ja'cob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son E'sau or not. And Ja'cob went near unto I'saac his father; and he felt him, and said, The voice is Ja'cob's voice, but the hands are the hands of E'sau. And he discerned him not, because his hands were hairy, as his brother E'sau's hands: so he blessed him. And he said, Art thou my very son E'sau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father I'saac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as I'saac had made an end of blessing Ja'cob, and Ja'cob was yet scarce gone out from the presence of I'saac his father, that E'sau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

And I'saac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, E'sau. And I'saac trembled very exceedingly, and

said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when E'sau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Ja'cob? for he hath supplanted me these two times: he took away my birth-right; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And I'saac answered and said unto E'sau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And E'sau said unto his father, Hast thou but one blessing, my father? bless me, even me, also, O my father. And E'sau lifted up his voice, and wept.

And I'saac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above: and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

And E'sau hated Ja'cob because of the blessing wherewith his father blessed him: and E'sau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Ja'cob. And these words of E'sau her elder son were told to Re-bek'ah: and she sent and called Ja'cob, her younger son, and said unto him, Behold, thy brother E'sau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to La'ban my brother to Ha'ran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

JACOB AND RACHEL.

RE-BEK'AH said to I'saac, I am weary of my life because of the daughters of Heth: if Ja'cob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

And I'saac called Ja'cob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Ca'naan. Arise, go to Pa'dan-a'ram, to the house of Be-thu'el thy mother's father; and take thee a wife from thence of the daughters of La'ban, thy mother's brother. And God Al-might'y bless thee, and make thee fruitful, and multi-

ply thee, that thou mayest be a multitude of people; and give thee the blessing of A'bra-ham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto A'bra-ham.



JACOB'S DREAM.

And I'saac sent away Ja'cob: and he went to Pa'dan-a'ram unto La'ban, son of Be-thu'el the Syr'i-an, the brother of Re-bek'ah, Ja'cob's and E'sau's mother.

And Ja'cob went out from Be'er-she'ba, and went toward Ha'ran, and he

lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of A'bra-ham thy father, and the God of I'saac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Ja'cob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

And Ja'cob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth'el: but the name of that city was called Luz at the first. And Ja'cob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the LORD be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Then Ja'cob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

And Ja'cob said unto them, My brethren, whence be ye? And they said, Of Ha'ran are we. And he said unto them, Know ye La'ban the son of Na'hor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Ra'chel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

And while he yet spake with them, Ra'chel came with her father's sheep:

for she kept them. And it came to pass, when Ja'cob saw Ra'chel the daughter of La'ban his mother's brother, and the sheep of La'ban his mother's brother, that Ja'cob went near, and rolled the stone from the well's mouth, and watered the flock of La'ban his mother's brother. And Ja'cob kissed Ra'chel, and lifted up his voice, and wept. And Ja'cob told Ra'chel that he was her father's brother, and that he was Re-bek'ah's son: and she ran and told her father.

And it came to pass, when La'ban heard the tidings of Ja'cob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told La'ban all these things. And La'ban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

And La'ban said unto Ja'cob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And La'ban had two daughters: the name of the elder was Le'ah, and the name of the younger was Ra'chel. Le'ah was tender eyed; but Ra'chel was beautiful and well favoured. And Ja'cob loved Ra'chel; and said, I will serve thee seven years for Ra'chel thy younger daughter. And La'ban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Ja'cob served seven years for Ra'chel; and they seemed unto him but a few days, for the love he had to her.

And Ja'cob said unto La'ban, Give me my wife, for my days are fulfilled. And La'ban gathered together all the men of the place, and made a feast. And it came to pass in the evening that he took Le'ah his daughter, and brought her to him. And it came to pass, that in the morning, behold, it was Le'ah: and he said to La'ban, What is this thou hast done unto me? did not I serve with thee for Ra'chel? wherefore then hast thou beguiled me? And La'ban said, It must not be so done in our country, to give the younger before the firstborn: we will give thee [Ra'chel] also for the service which thou shalt serve with me yet seven other years. And he gave him Ra'chel his daughter to wife also. And [Ja'cob] loved also Ra'chel more than Le'ah, and served with him yet seven other years.

And Le'ah bare four sons, Reu'ben, Sim'e-on, Le'vi and Ju'dah; but Ra'chel had no children. And Ra'chel envied her sister, and said unto Ja'cob, Give me children, or else I die. And Ja'cob's anger was kindled against Ra'chel; and he said, Am I in God's stead, who hath withheld children from thee? And Ra'chel gave him Bil'hah her handmaid to wife: and Bil'hah bare two sons to Ja'cob, Dan and Naph'ta-li. Then Le'ah took Zil'pah her maid, and gave her to Ja'cob to wife, and Zil'pah bare two sons, Gad and Ash'er. And afterward Le'ah bare two sons, Is'sa-char and Zeb'u-lun, and a daughter, who was named Di'nah. And Ra'chel also bare a son, and called his name Jo'seph.]

And it came to pass, when Ra'chel had borne Jo'seph, that Ja'cob said unto La'ban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.



JACOB SERVING FOR RACHEL.

And La'ban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. And he said, Appoint me thy wages and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my com-

ing: and now, when shall I provide for mine own house also? And he said, What shall I give thee? And Ja'cob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats and brown among the sheep, that shall be counted stolen with me. And La'ban said, Behold, I would it might be according to thy word. And he removed that day the he goats that were ringstreaked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Ja'cob: and Ja'cob fed the rest of Laban's flocks.

And Ja'cob took him rods of green poplar, and of the hazel and chestnut tree; and peeled white streaks in them, and made the white appear which was in the rods. And he set the rods which he had peeled before the flocks in the gutters in the watering troughs when the flocks came to drink. And the flocks brought forth cattle ringstreaked, speckled and spotted. And Ja'cob did separate the lambs, and set the faces of the flocks toward the ringstreaked and all the brown in the flock of La'ban; and he put his own flocks by themselves, and put them not unto La'ban's cattle. And Ja'cob laid the rods before the eyes of the stronger cattle; but when the cattle were feeble, he put them not in; so the feebler were La'ban's, and the stronger Ja'cob's.

And [Ja'cob] increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses. And he heard the words of La'ban's sons, saying, Ja'cob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Ja'cob beheld the countenance of La'ban, and, behold, it was not toward him as before. And the LORD said unto Ja'cob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

And Ja'cob sent and called Ra'chel and Le'ah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstreaked shall be thy hire; then bare all the cattle ringstreaked. Thus God hath taken away the cattle of your father, and given them to me.

And Ra'chel and Le'ah answered and said unto him, Is there yet any por-

tion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

Then Ja'cob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Pa'dan-a'ram, for to go to I'saac his father in the land of Ca'naan. And La'ban went to shear his sheep: and Ra'chel had stolen the images that were her father's. And Ja'cob stole away unawares to La'ban the Syr'i-an, in that he told him not that he fled. So he fled with all that he had; and he rose up and passed over the river, and set his face toward the mount Gil'e-ad.

And it was told La'ban on the third day, that Ja'cob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gil'e-ad. And God came to La'ban the Syr'i-an in a dream by night, and said unto him, Take heed that thou speak not to Ja'cob either good or bad.

Then La'ban overtook Ja'cob. Now Ja'cob had pitched his tent in the mount: and La'ban with his brethren pitched in the mount of Gil'e-ad. And La'ban said to Ja'cob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Ja'cob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

And Ja'cob answered and said to La'ban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Ja'cob knew not that Ra'chel had stolen them. And La'ban went into Ja'cob's tent, and into Le'ah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Le'ah's tent and entered into Ra'chel's tent. Now Ra'chel had taken the images, and put them in the camel's furniture, and sat upon them. And La'ban searched all the tent, but found them not.

And Ja'cob was wroth, and chode with La'ban: and Ja'cob answered and said to La'ban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy

brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. Except the God of my father, the God of A'bra-ham, and the fear of I'saac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.



JACOB SETS UP A PILLAR OF STONE FOR A COVENANT WITH LABAN.

And La'ban answered and said unto Ja'cob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Ja'cob took a stone, and set it up for a pillar. And Ja'cob said unto his brethren, Gather stones; and they took stones, and made a

heap: and they did eat there upon the heap. And La'ban called it Je'gar-sa'ha-du'tha: but Ja'cob called it Gal'e-ed.

And La'ban said, This heap is a witness between me and thee this day. Therefore was the name of it called Gal'e-ed and Miz'pah; for he said, The LORD watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And La'ban said to Ja'cob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of A'bra-ham, and the God of Na'hor, the God of their father, judge betwixt us. And Ja'cob sware by the fear of his father I'saac.

Then Ja'cob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount. And early in the morning La'ban rose up, and kissed his sons and his daughters, and blessed them: and La'ban departed, and returned unto his place.

JACOB AND ESAU MEET.

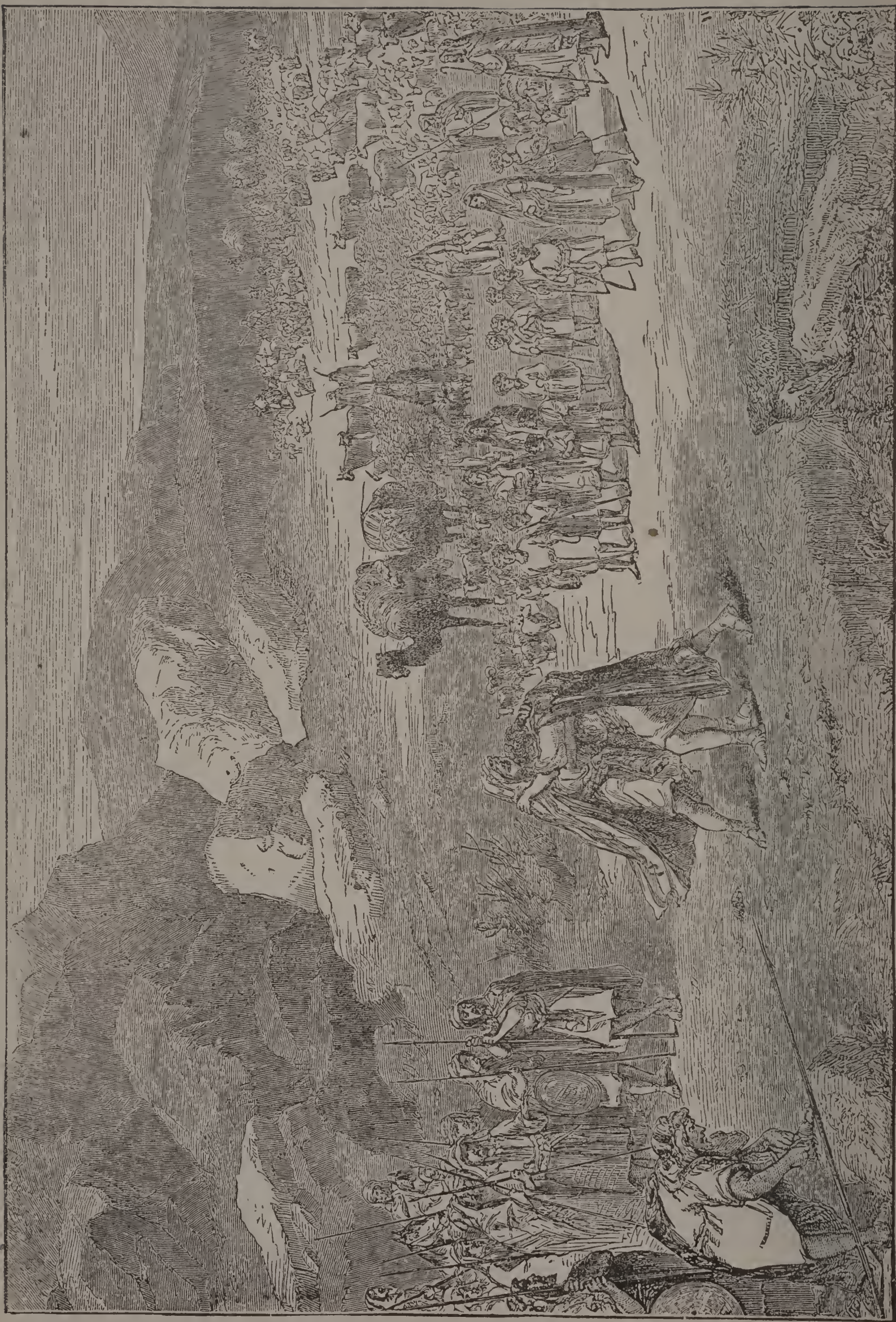
JA'COB went on his way, and the angels of God met him. And when Ja'cob saw them, he said, This is God's host: and he called the name of that place Ma-ha-na'im.

And Ja'cob sent messengers before him to E'sau his brother unto the land of Se'ir, the country of E'dom. And he commanded them, saying, Thus shall ye speak unto my lord E'sau: Thy servant Ja'cob saith thus, I have sojourned with La'ban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

And the messengers returned to Ja'cob, saying, We came to thy brother E'sau, and also he cometh to meet thee, and four hundred men with him. Then Ja'cob was greatly afraid and distressed; and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; and said, If E'sau come to the one company, and smite it, then the other company which is left shall escape.

And Ja'cob said, O God of my father A'bra-ham, and God of my father I'saac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of





THE MEETING OF JACOB AND ESAU.

E'sau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that same night; and took of that which came to his hand a present for E'sau his brother; two hundred she goats and twenty he goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When E'sau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Ja'cob's; it is a present sent unto my lord E'sau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto E'sau, when ye find him. And say ye moreover, Behold, thy servant Ja'cob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

So went the present over before him; and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jab'ok. And he took them, and sent them over the brook, and sent over that he had.

And Ja'cob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Ja'cob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Ja'cob. And he said, thy name shall be called no more Ja'cob, but Is'ra-el; for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Ja'cob called the name of the place Pe-ni'el: for I have seen God face to face, and my life is preserved. And as he passed over Pe-nu'el the sun rose upon him, and he halted upon his thigh. Therefore the children of Is'ra-el eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Ja'cob's thigh in the sinew that shrank.

And Ja'cob lifted up his eyes, and looked, and, behold, E'sau came, and with him four hundred men. And he divided the children unto Le'ah, and unto Ra'chel, and unto the two handmaids. And he put the handmaids and their children foremost, and Le'ah and her children after, and Ra'chel and Jo'seph hindermost.

And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And E'sau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Le'ah also with her children came near, and bowed themselves: and after came Jo'seph near and Ra'chel, and they bowed themselves. And he said, what meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And E'sau said, I have enough, my brother; keep that thou hast unto thyself. And Ja'cob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Se'ir. And E'sau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

So E'sau returned that day on his way unto Se'ir. And Ja'cob journeyed to Suc'coth, and built him a house, and made booths for his cattle: therefore the name of the place is called Suc'coth.

And Ja'cob came to Sha'lem, a city of She'chem, which is in the land of Ca'naan, when he came from Pa'dan-a'ram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Ha'mor, She'chem's father, for a hundred pieces of money. And he erected there an altar, and called it El'E-lo'he-Is'ra-el.

JACOB'S HOUSEHOLD WORSHIPS GOD.



AND God said unto Ja'cob, Arise, go up to Beth'el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of E'sau thy brother.

Then Ja'cob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean,

and change your garments: and let us arise, and go up to Beth'el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Ja'cob all the strange gods which were in their hand, and all their earrings which were in their ears; and Ja'cob hid them under the oak which was by She'chem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Ja'cob.

So Ja'cob came to Luz, which is in the land of Ca'naan, that is, Beth'el, he and all the people that were with him. And he built there an altar, and called the place El'beth'el; because there God appeared unto him, when he fled from the face of his brother. But Deb'o-rah Re-bek'ah's nurse died, and she was buried beneath Beth'el under an oak: and the name of it was called Al'lon-bach'uth.

And God appeared unto Ja'cob again, when he came out of Pa'dan-a'ram, and blessed him. And God said unto him, Thy name is Ja'cob: thy name shall not be called any more Ja'cob, but Is'ra-el shall be thy name; and he called his name Is'ra-el. And God said unto him, I am God Al-might'y: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave A'bra-ham and I'saac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Ja'cob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Ja'cob called the name of the place where God spake with him, Beth'el.

And they journeyed from Beth'el; and there was but a little way to come to Eph'rath: and Ra'chel [bare a son]. And it came to pass as her soul was in departing (for she died), that she called his name Ben-o'ni: but his father called him Ben'ja-min. And Ra'chel died, and was buried in the way to Eph'rath, which is Beth'le-hem. And Ja'cob set a pillar upon her grave: that is the pillar of Ra'chel's grave unto this day.

And Is'ra-el journeyed, and spread his tent beyond the tower of E'dar.

Now the sons of Ja'cob were twelve: the sons of Le'ah; Reu'ben, Ja'cob's firstborn, and Sim'e-on, and Le'vi, and Ju'dah, and Is'sa-char, and Zeb'u-lun: the sons of Ra'chel; Jo'seph, and Ben'ja-min: and the sons of Bil'hah, Ra'chel's handmaid; Dan, and Naph'ta-li: and the sons of Zil'pah, Le'ah's handmaid; Gad, and Ash'er. These are the sons of Ja'cob, which were born to him in Pa'dan-a'ram.

And Ja'cob came unto I'saac his father unto Mam're, unto the city of Ar'ba, which is He'bron, where A'bra-ham and I'saac sojourned. And the days of I'saac were a hundred and fourscore years. And I'saac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons E'sau and Ja'cob buried him.

And E'sau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Ca'naan, and went into the country from the face of his brother Ja'cob. For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. Thus dwelt E'sau in mount Se'ir: E'sau is E'dom.

THE STORY OF JOSEPH.



AND Ja'cob dwelt in the land wherein his father was a stranger, in the land of Ca'naan. These are the generations of Ja'cob. Jo'seph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bil'hah, and with the sons of Zil'pah, his father's wives: and Jo'seph brought unto his father their evil report. Now Is'ra-el loved Jo'seph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Jo'seph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in She'chem. And Is'ra-el said unto Jo'seph, Do not thy brethren feed the flock in She'chem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of He'bron, and he came to She'chem. And a certain

man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Do'than. And Jo'seph went after his brethren, and found them in Do'than.



JOSEPH'S DREAM.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. And Reu'ben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reu'ben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Jo'seph was come unto his brethren, that they

stripped Jo'seph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ish'ma-el-ites came from Gil'e-ad, with their camels bearing spicery and balm and myrrh, going to carry



JOSEPH SOLD INTO SLAVERY.

it down to E'gypt. And Ju'dah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ish'ma-el-ites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content. Then there passed by Mid'i-

an-ites merchantmen; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'ma-el-ites for twenty pieces of silver: and they brought Jo'seph into E'gypt.

And Reu'ben returned unto the pit; and, behold, Jo'seph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Jo'seph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Jo'seph is without doubt rent in pieces. And Ja'cob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Mid'i-an-ites sold him into E'gypt unto Pot'i-phar, an officer of Pha'raoh's, and captain of the guard.

And the LORD was with Jo'seph, and he was a prosperous man; and he was in the house of his master the E-gyp'tian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Jo'seph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the E-gyp'tian's house for Jo'seph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had in Jo'seph's hand; and he knew not aught he had, save the bread which he did eat. And Jo'seph was a goodly person, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Jo'seph; and she [tempted him to sin]. But he refused, and said unto his master's wife, How then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Jo'seph day by day, that he hearkened not unto her, to be with her [and she accused Jo'seph falsely to her husband. And Pot'i-phar's wrath was kindled, and he took Jo'seph] and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

But the LORD was with Jo'seph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Jo'seph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

And it came to pass after these things, that the butler of the king of E'gypt and his baker had offended their lord the king of E'gypt. And Pha'raoh was wroth against two of his officers, against the chief of the butlers, and



JACOB RECOGNIZES JOSEPH'S COAT.

against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Jo'seph was bound. And the captain of the guard charged Jo'seph with them, and he served them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of E'gypt, which were bound in the prison. And Jo'seph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pha'raoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Jo'seph said unto them, Do not interpretations belong to God? tell me them, I pray you.

And the chief butler told his dream to Jo'seph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pha'raoh's cup was in my hand: and I took the grapes, and pressed them into Pha'raoh's cup, and I gave the cup into Pha'raoh's hand.

And Jo'seph said unto him, This is the interpretation of it: The three branches are three days: yet within three days shall Pha'raoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pha'raoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pha'raoh, and bring me out of this house: for indeed I was stolen away out of the land of the He'brews: and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Jo'seph, I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for Pha'raoh; and the birds did eat them out of the basket upon my head.

And Jo'seph answered and said, This is the interpretation thereof: The three baskets are three days: yet within three days shall Pha'raoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pha'raoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pha'raoh's hand: but he hanged the chief baker; as Jo'seph had interpreted to them. Yet did not the chief butler remember Jo'seph, but forgot him.

JOSEPH AND PHARAOH.



AND it came to pass at the end of two full years, that Pha'raoh dreamed. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of E'gypt, and all the wise men thereof: and Pha'raoh told them his dream; but there was none that could interpret unto Pha'raoh.

Then spake the chief butler unto Pha'raoh, saying, I do remember my faults this day: Pha'raoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, a He'brew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pha'raoh sent and called Jo'seph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pha'raoh. And Pha'raoh said unto Jo'seph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Jo'seph answered Pha'raoh, saying, It is not in me: God shall give Pha'raoh an answer of peace.

And Pha'raoh said unto Jo'seph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of E'gypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Jo'seph said unto Pha'raoh, The dream of Pha'raoh is one: God hath shewed Pha'raoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pha'raoh: What God is about to do, he sheweth unto Pha'raoh. Behold, there come seven years of great plenty throughout all the land of E'gypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land

of E'gypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pha'raoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pha'raoh look out a man discreet and wise, and set him over the land of E'gypt. Let Pha'raoh do this, and let him appoint officers over the land, and take up the fifth part of the land of E'gypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pha'raoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of E'gypt; that the land perish not through the famine.



JOSEPH PROCLAIMED RULER OVER ALL EGYPT.

And the thing was good in the eyes of Pha'raoh, and in the eyes of all his servants. And Pha'raoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pha'raoh said unto Jo'seph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pha'raoh said unto Jo'seph, See, I have set thee over all the land

of E'gypt. And Pha'raoh took off his ring from his hand, and put it upon Jo'seph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of E'gypt. And Pha'raoh said unto Jo'seph, I am Pha'raoh, and without thee shall no man lift up his hand or foot in all the land of E'gypt. And Pha'raoh called Jo'seph's name Zaph'nath-pa'a-ne'ah; and he gave him to wife As'e-nath the daughter of Po-tiph'e-rah priest of On. And Jo'seph went out over all the land of E'gypt.

And Jo'seph was thirty years old when he stood before Pha'raoh king of E'gypt. And Jo'seph went out from the presence of Pha'raoh, and went throughout all the land of E'gypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of E'gypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Jo'seph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons, before the years of famine came: which As'e-nath the daughter of Po-tiph'e-rah priest of On bare unto him. And Jo'seph called the name of the firstborn Ma-nas'seh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he E'phra-im: For God hath caused me to be fruitful in the land of my affliction.

THE FAMINE.

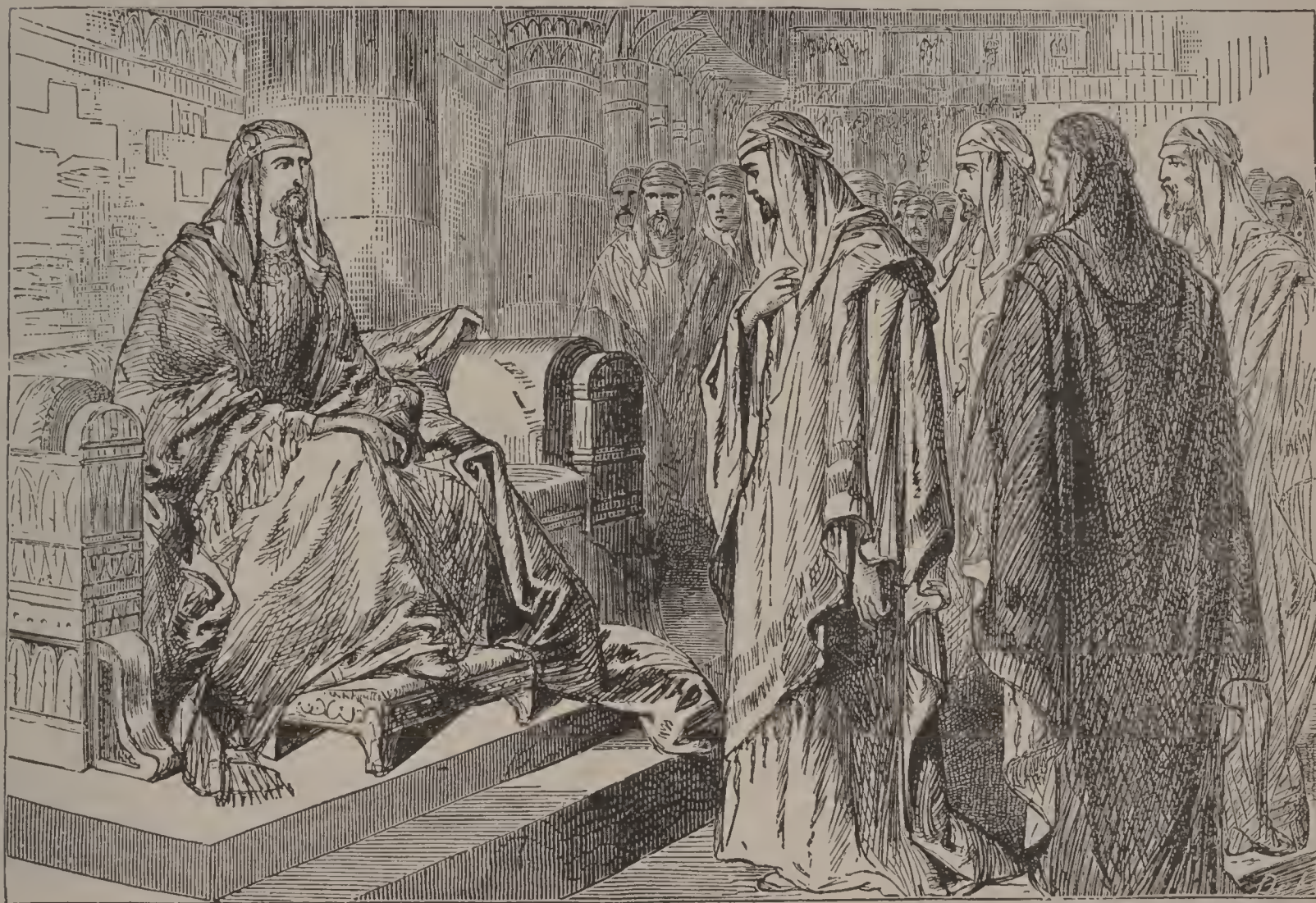


AND the seven years of plenteousness, that was in the land of E'gypt, were ended. And the seven years of dearth began to come, according as Jo'seph had said: and the dearth was in all lands; but in all the land of E'gypt there was bread. And when all the land of E'gypt was famished, the people cried to Pha'raoh for bread: and Pha'raoh said unto all the E-gyp'tians, Go unto Jo'seph; what he saith to you, do. And the famine was over all the face of the earth: and Jo'seph opened all the storehouses, and sold unto the E-gyp'tians; and the famine waxed sore in the land of E'gypt. And all countries came into E'gypt to Jo'seph for to buy corn; because that the famine was so sore in all lands.

Now when Ja'cob saw that there was corn in E'gypt, Ja'cob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in E'gypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Jo'seph's ten brethren went down to buy corn in E'gypt. But Ben'jamin, Jo'seph's brother, Ja'cob sent not with his brethren; for he said, Lest

peradventure mischief befall him. And the sons of Is'ra-el came to buy corn among those that came: for the famine was in the land of Ca'naan. And Jo'seph was the governor over the land, and he it was that sold to all the people of the land: and Jo'seph's brethren came, and bowed down themselves before him with their faces to the earth. And Jo'seph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Ca'naan to buy food. And Jo'seph knew his brethren, but they knew not him.



JOSEPH MAKES HIMSELF STRANGE TO HIS BRETHREN.

And Jo'seph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Ca'naan; and, behold, the youngest is this day with our father, and one is not.

And Jo'seph said unto them, That is it that I spake unto you, saying, Ye are

spies: hereby ye shall be proved: by the life of Pha'raoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pha'raoh surely ye are spies. And he put them all together into ward three days.

And Jo'seph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reu'ben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Jo'seph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Sim'e-on, and bound him before their eyes.

Then Jo'seph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Ja'cob their father unto the land of Ca'naan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly unto us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Ca'naan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Ja'cob their father said unto them, Me have ye bereaved of my children: Jo'seph is not, and Sim'e-on is

not, and ye will take Ben'ja-min away: all these things are against me. And Reu'ben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And



THE MONEY FOUND IN THE SACKS.

he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

JOSEPH AND BENJAMIN.

AND the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of E'gypt, their father said unto them, Go again, buy us a little food. And Ju'dah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

And Is'ra-el said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?

And Ju'dah said unto Is'ra-el his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame forever. For except we had lingered, surely now we had returned this second time. And their father Is'ra-el said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds; and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man. And God Al-might'y give you mercy before the man, that he may send away your other brother, and Ben'ja-min. If I am bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Ben'ja-min; and rose up, and went down to E'gypt, and stood before Jo'seph. And when Jo'seph saw Ben'ja-min with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Jo'seph bade; and the man brought the men into Jo'seph's house.

And the men were afraid, because they were brought into Jo'seph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Jo'seph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Sim'e-on out unto them.

And the man brought the men into Jo'seph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Jo'seph came at noon: for they heard that they should eat bread there.

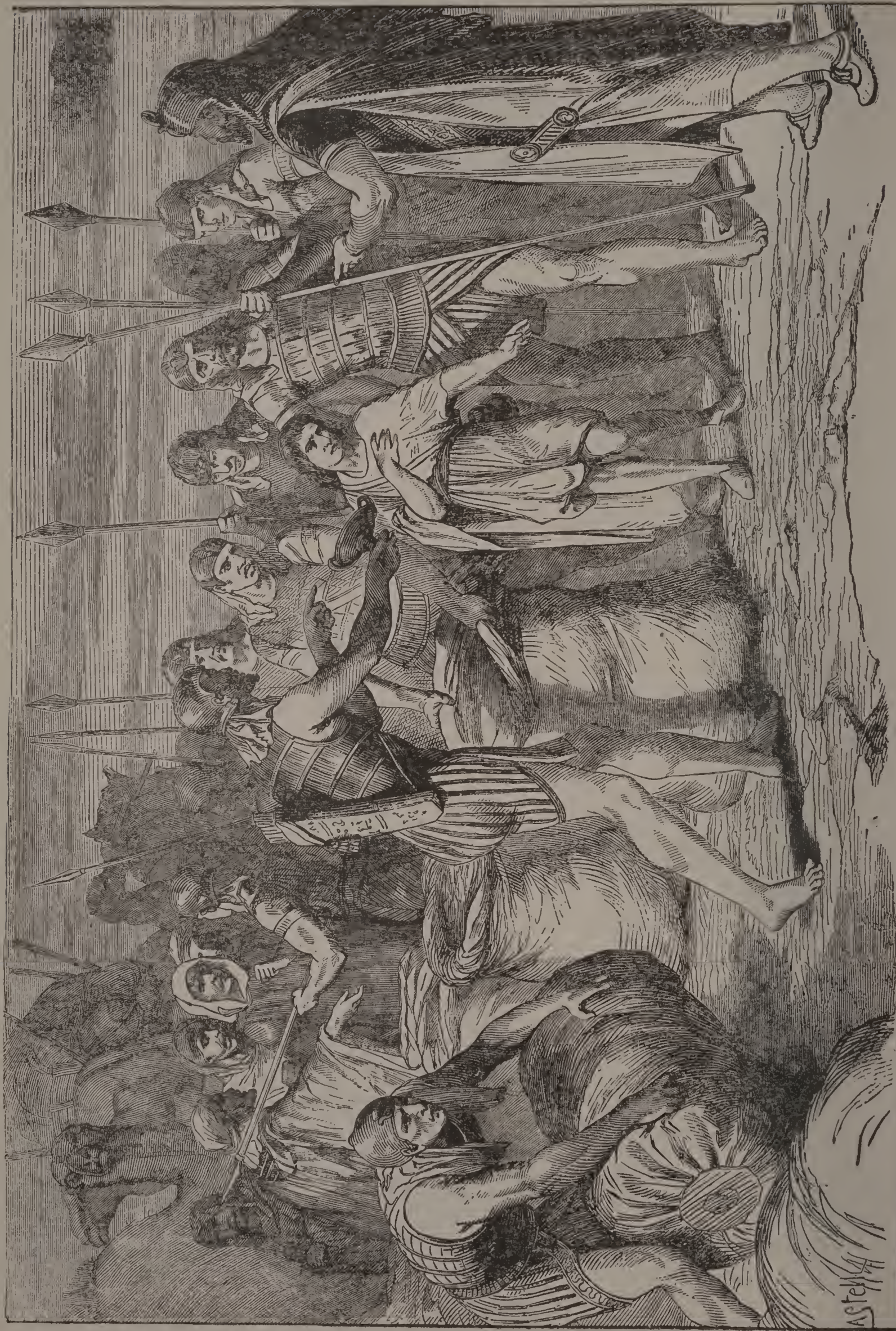
And when Jo'seph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Ben'ja-min, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Jo'seph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread.

And they set on for him by himself, and for them by themselves, and for the E-gyp'tians, which did eat with him, by themselves: because the E-gyp'tians might not eat bread with the He'brews; for that is an abomination unto the E-gyp'tians. And they sat before him, the firstborn according to his birth-right, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Ben'ja-min's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. And as soon as the morning was light, the men were sent away, they and their asses.

And when they were gone out of the city, and not yet far off, Jo'seph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Ca'naan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Ben'ja-min's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.



THE CUP FOUND IN BENJAMIN'S SACK.

And Ju'dah and his brethren came to Jo'seph's house; for he was yet there: and they fell before him on the ground. And Jo'seph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Ju'dah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Ju'dah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pha'raoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, we cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Jo'seph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Jo'seph made himself known unto his brethren. And he wept aloud: and the E-gyp'tians and the house of Pha'raoh heard. And Jo'-

seph said unto his brethren, I am Jo'seph; doth my father yet live? and his brethren could not answer him; for they were troubled at his presence.

And Jo'seph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Jo'seph your brother, whom ye sold into E'gypt. Now therefore be not grieved, nor angry with yourselves, that ye



JOSEPH REVEALS HIMSELF TO HIS BRETHREN.

sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall be neither caring nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great

deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pha'raoh, and lord of all his house, and a ruler throughout all the land of E'gypt.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Jo'seph, God hath made me lord of all E'gypt: come down unto me, tarry not: and thou shalt dwell in the land of Go'shen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Ben'ja-min, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in E'gypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Ben'ja-min's neck, and wept; and Ben'ja-min wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pha'raoh's house, saying, Jo'seph's brethren are come: and it pleased Pha'raoh well, and his servants. And Pha'raoh said unto Jo'seph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Ca'naan; and take your father and your households, and come unto me: and I will give you the good of the land of E'gypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of E'gypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of E'gypt is yours.

And the children of Is'ra-el did so: and Jo'seph gave them wagons according to the commandment of Pha'raoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Ben'ja-min he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of E'gypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.



MEETING OF JOSEPH AND JACOB.

AND they went up out of E'gypt, and came into the land of Ca'naan unto Ja'cob their father, and told him, saying, Jo'seph is yet alive, and he is governor over all the land of E'gypt. And Ja'cob's heart fainted, for he believed them not. And they told him all the words of Jo'seph, which he had said unto them: and

when he saw the wagons which Jo'seph had sent to carry him, the spirit of Ja'cob their father revived. And Is'ra-el said, It is enough; Jo'seph my son is yet alive: I will go and see him before I die.



THE MEETING OF JOSEPH AND JACOB.

And Is'ra-el took his journey with all that he had, and came to Be'er-she'ba, and offered sacrifices unto the God of his father I'saac. And God spake unto Is'ra-el in the visions of the night, and said, Ja'cob, Ja'cob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into E'gypt; for I will there make of thee a great nation. I will go down with thee into E'gypt; and I will also surely bring thee up again: and Jo'seph shall put his hand upon thine eyes.

And Ja'cob rose up from Be'er-she'ba: and the sons of Is'ra-el carried Ja'cob their father, and their little ones, and their wives, in the wagons which Pha'raoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Ca'naan, and came into E'gypt, Ja'cob,

and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into E'gypt. All the souls that came with Ja'cob into E'gypt, which came out of his loins, besides Ja'cob's sons' wives, all the souls were threescore and six; and the sons of Jo'seph, which were borne him in E'gypt, were two souls: all the souls of the house of Ja'cob, which came into E'gypt, were threescore and ten.

And he sent Ju'dah before him unto Jo'seph, to direct his face unto Go'shen; and they came into the land of Go'shen. And Jo'seph made ready his chariot, and went up to meet Is'ra-el his father, to Go'shen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Is'ra-el said unto Jo'seph, Now let me die, since I have seen thy face, because thou art yet alive.

And Jo'seph said unto his brethren, and unto his father's house, I will go up, and shew Pha'raoh, and say unto him, My brethren, and my father's house, which were in the land of Ca'naan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pha'raoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Go'shen; for every shepherd is an abomination unto the E-gyp'tians.

Then Jo'seph came and told Pha'raoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Ca'naan; and, behold, they are in the land of Go'shen. And he took some of his brethren, even five men, and presented them unto Pha'raoh. And Pha'raoh said unto his brethren, What is your occupation? And they said unto Pha'raoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pha'raoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Ca'naan: now therefore, we pray thee, let thy servants dwell in the land of Go'shen.

And Pha'raoh spake unto Jo'seph, saying, Thy father and thy brethren are come unto thee: the land of E'gypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Go'shen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. And Jo'seph brought in Ja'cob his father, and set him before Pha'raoh: and Ja'cob blessed Pha'raoh. And Pha'raoh said unto Ja'cob, How old art thou? And Ja'cob said unto Pha'raoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Ja'cob blessed Pha'raoh, and went out from before Pha'raoh.

And Jo'seph placed his father and his brethren, and gave them a possession in the land of E'gypt, in the best of the land, in the land of Ra-me'ses, as Pha'raoh had commanded. And Jo'seph nourished his father and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore, so that the land of E'gypt and all the land of Ca'naan fainted by reason of the famine. And Jo'seph gathered up all the money that was found in the land of E'gypt, and in the land of Ca'naan, for the corn which they bought: and Jo'seph brought the money into Pha'raoh's house. And when money failed in the land of E'gypt, and in the land of Ca'naan, all the E-gyp'tians came unto Jo'seph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Jo'seph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Jo'seph: and Jo'seph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies and our lands: wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pha'raoh: and give us seed, that we may live, and not die, that the land be not desolate. And Jo'seph bought all the land of E'gypt for Pha'raoh; for the E-gyp'tians sold every man his field, because the famine prevailed over them: so the land became Pha'raoh's. And as for the people, he removed them to cities from one end of the borders of E'gypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pha'raoh, and did eat their portion which Pha'raoh gave them: wherefore they sold not their lands.

Then Jo'seph said unto the people, Behold, I have bought you this day and your land for Pha'raoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pha'raoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pha'raoh's servants. And Joseph made it a law over the land of E'gypt unto this day, that Pha'raoh should have the fifth part; except the land of the priests only, which became not Pha'raoh's.

And Is'ra-el dwelt in the land of E'gypt, in the country of Go'shen; and they had possessions therein, and grew, and multiplied exceedingly.

THE DEATH OF JACOB.



AND Ja'cob lived in the land of E'gypt seventeen years: so the whole age of Ja'cob was a hundred forty and seven years. And the time drew nigh that Is'ra-el must die: and he called his son Jo'seph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in E'gypt: but I will lie with my fathers, and thou shalt carry me out of E'gypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Is'ra-el bowed himself upon the bed's head.

And it came to pass after these things, that one told Jo'seph, Behold, thy father is sick: and he took with him his two sons, Ma-nas'seh and E'phra-im. And one told Ja'cob, and said, Behold, thy son Jo'seph cometh unto thee: and Is'ra-el strengthened himself, and sat upon the bed. And Ja'cob said unto Jo'seph, God Al-might'y appeared unto me at Luz in the land of Ca'naan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

And now thy two sons, E'phra-im and Ma-nas'seh, which were born unto thee in the land of E'gypt, before I came unto thee into E'gypt, are mine; as Reu'ben and Sim'e-on, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Pa'dan, Ra'chel died by me in the land of Ca'naan in the way, when yet there was but a little way to come unto Eph'rath: and I buried her there in the way of Eph'rath; the same is Beth'le-hem.

And Is'ra-el beheld Jo'seph's sons, and said, Who are these? And Jo'seph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Is'ra-el were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Is'ra-el said unto Jo'seph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

And Jo'seph brought them out from between his knees, and he bowed himself with his face to the earth. And Jo'seph took them both, E'phra-im in his right hand toward Is'ra-el's left hand, and Ma-nas'seh in his left hand toward Is'ra-el's right hand, and brought them near unto him. And Is'ra-el stretched out his right hand, and laid it upon E'phra-im's head, who was the younger, and his left hand upon Ma-nas'seh's head, guiding his hands wittingly; for Ma-nas'seh was the firstborn. And he blessed Jo'seph, and said, God, before whom my fathers A'bra-ham and I'saac did walk, the God which fed me

all my life long unto this day, the An'gel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers A'bra-ham and I'saac; and let them grow into a multitude in the midst of the earth.

And when Jo'seph saw that his father laid his right hand upon the head of E'phra-im, it displeased him: and he held up his father's hand, to remove it from E'phra-im's head unto Ma-nas'seh's head. And Jo'seph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his young-



JACOB BLESSING EPHRAIM AND MANASSEH.

er brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Is'ra-el bless, saying, God make thee as E'phra-im and as Ma-nas'seh: and he set E'phra-im before Ma-nas'seh. And Is'ra-el said unto Jo'seph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

And Ja'cob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Ja'cob; and hearken unto Is'ra-el your father.

Reu'ben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel.

Sim'e-on and Le'vi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Ja'cob, and scatter them in Is'ra-el.

Ju'dah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Ju'dah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, as an old lion; who shall rouse him up? The sceptre shall not depart from Ju'dah, nor a lawgiver from between his feet, until Shi'loh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.

Zeb'u-lun shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zi'don.

Is'sa-char is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall judge his people, as one of the tribes of Is'ra-el. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O LORD.

Gad, a troop shall overcome him: but he shall overcome at the last.

Out of Ash'er his bread shall be fat, and he shall yield royal dainties.

Naph'ta-li is a hind let loose: he giveth goodly words.

Jo'seph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Ja'cob (from thence is the shepherd, the stone of Is'ra-el); even by the God of thy father, who shall help thee; and by the Al-might'y, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Jo'seph, and on the crown of the head of him that was separate from his brethren.

Ben'ja-min shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

All these are the twelve tribes of Is'ra-el: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of E'phron the Hit'tite. In the cave that is in the field of Mach-pe'lah, which is before Mam're, in the land of Ca'naan, which A'bra-ham bought with the field of E'phron the Hit'tite for a possession of a buryingplace. There they buried A'bra-ham and Sa'rah his wife; there they buried I'saac and Re-bek'ah his wife; and there I buried Le'ah. The purchase of the field and of the cave that is therein was from the children of Heth.

And when Ja'cob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

THE DEATH OF JOSEPH.



AND Jo'seph fell upon his father's face, and wept upon him, and kissed him. And Jo'seph commanded his servants the physicians to embalm his father: and the physicians embalmed Is'ra-el. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the E-gyp'tians mourned for him threescore and ten days.

And when the days of his mourning were past, Jo'seph spake unto the house of Pha'raoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pha'raoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Ca'naan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pha'raoh said, Go up, and bury thy father, according as he made thee swear.

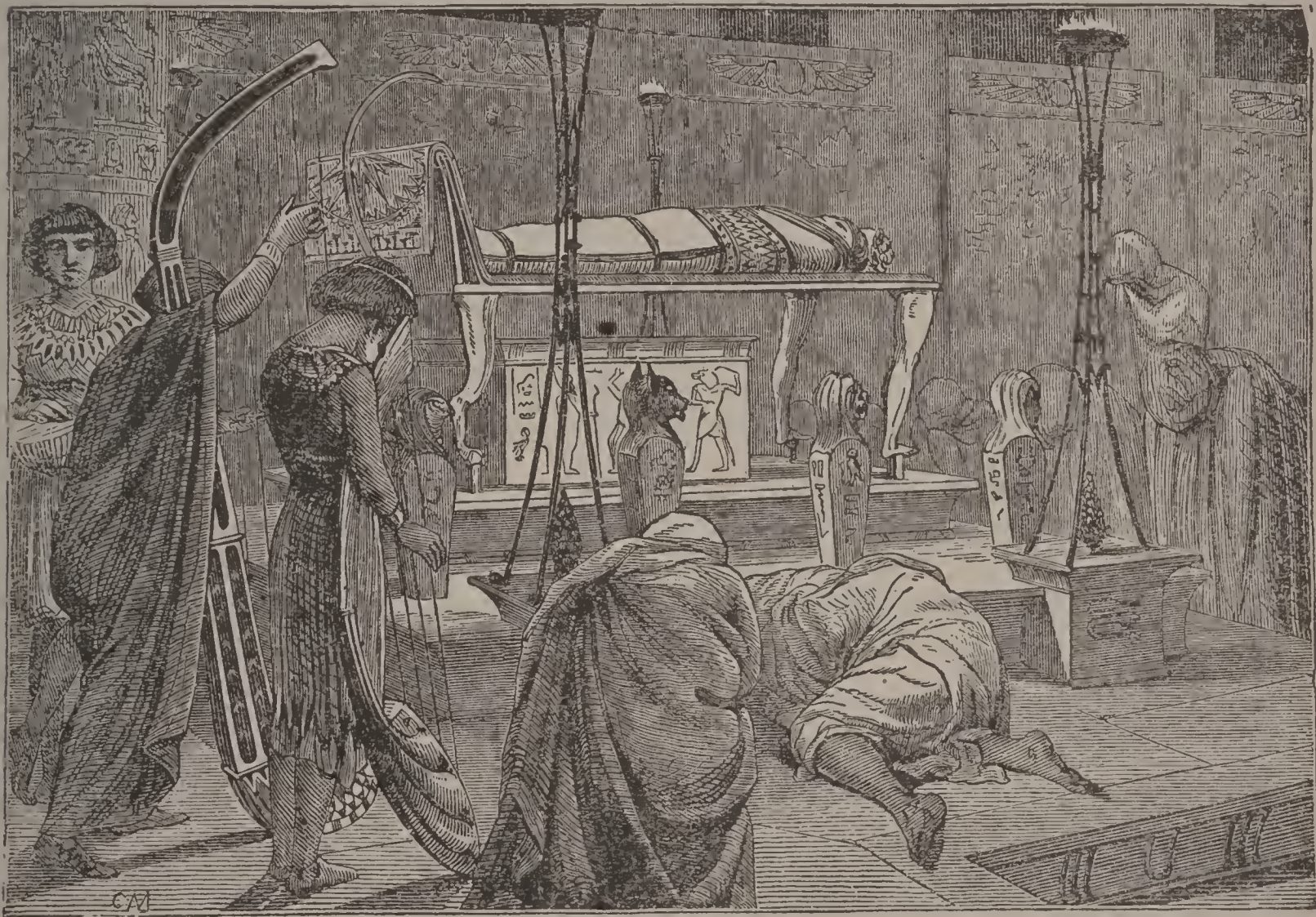
And Jo'seph went up to bury his father: and with him went up all the servants of Pha'raoh, the elders of his house, and all the elders of the land of E'gypt, and all the house of Jo'seph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Go'shen. And there went up with him both chariots and horsemen: and it was a very great company.

And they came to the threshingfloor of A'tad, which is beyond Jor'dan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Ca'naan-ites, saw the mourning in the floor of A'tad, they said, This is a grievous mourning to the E-gyp'tians: wherefore the name of it was called A'bel-miz'ra-im, which is beyond Jor'dan. And his sons did unto him according as he commanded them: for his sons carried him into the land of

Ca'naan, and buried him in the cave of the field of Mach-pe'lah, which A'braham bought with the field for a possession of a buryingplace of E'phron the Hit'tite, before Mam're.

And Jo'seph returned into E'gypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Jo'seph's brethren saw that their father was dead, they said, Jo'seph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Jo'seph, saying, Thy father did command before he died, saying, So shall ye say unto Jo'seph,



THE BURIAL OF JOSEPH.

Forgive, I pray thee now, the trespass of thy brethren, and their sin: for they did unto thee evil: and now we pray thee, forgive the trespass of the servants of the God of thy father. And Jo'seph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

And Jo'seph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye

not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

And Jo'seph dwelt in E'gypt, he, and his father's house: and Jo'seph lived a hundred and ten years. And Jo'seph saw E'phra-im's children of the third generation: the children also of Ma'chir the son of Ma-nas'seh were brought up upon Jo'seph's knees.

And Jo'seph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to A'bra-ham, to I'saac, and to Ja'cob. And Jo'seph took an oath of the children of Is-ra-el, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Jo'seph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in E'gypt.

THE CHILD MOSES.



AND the children of Is'ra-el were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose up a new king over E'gypt, which knew not Jo'seph. And he said unto his people, Behold, the people of the children of Is'ra-el are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pha'raoh treasure cities, Pi'thom and Ra-am'ses.

But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Is'ra-el. And the E-gyp'tians made the children of Is'ra-el to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

And the king of E'gypt spake to the He'brew midwives, of which the name of the one was Shipli'rah, and the name of the other Pu'ah; and he said, When ye do the office of a midwife to the He'brew women, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of E'gypt commanded them, but saved the men children alive. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

And Pha'raoh charged all his people, saying, Every son that is born ye shall cast into the river; and every daughter ye shall save alive.

And there went a man of the house of Le'vi, and took to wife a daughter of Le'vi. And the woman bare a son: and when she saw him, that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pha'raoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the He'brews' children. Then said his sister to Pha'raoh's daughter, Shall I go and call to thee a nurse of the He'brew women, that she may nurse the child for thee? And Pha'raoh's daughter said to her, Go. And the maid went and called the child's mother. And Pha'raoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pha'raoh's daughter, and he became her son. And she called his name Mo'ses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Mo'ses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an E-gyp'tian smiting a He'brew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the E-gyp'tian, and hid him in the sand.

And when he went out the second day, behold, two men of the He'brews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the E-gyp'tian? And Mo'ses feared, and said, Surely this thing is known. Now when Pha'raoh heard this thing, he sought to slay Mo'ses. But Mo'ses fled from the face of Pha'raoh, and dwelt in the land of Mid'i-an: and he sat down by a well.

Now the priest of Mid'i-an had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Mo'ses stood up and helped them, and watered their flock. And when they came to Re-u'el their father, he said, How is it that ye are come so soon to day? And they said, An E-gyp'tian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Mo'ses was content to dwell with the man: and he gave Mo'ses Zip-po'-



PHARAOH'S DAUGHTER FINDS MOSES,

rah his daughter. And she bare him a son, and he called his name Ger'shom: for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of E'gypt died: and the children of Is'ra-el sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with A'bra-ham, with I'saac, and with Ja'cob. And God looked upon the children of Is'ra-el, and God had respect unto them.

GOD CALLS MOSES.

NOW Mo'ses kept the flock of Je'thro his father in law, the priest of Mid'i-an: and he led the flock to the back side of the desert, and came to the mountain of God, even to Ho'reb. And the An'gel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Mo'ses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Mo'ses, Mo'ses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of A'bra-ham, the God of I'saac, and the God of Ja'cob. And Mo'ses hid his face; for he was afraid to look upon God.

And the LORD said, I have surely seen the affliction of my people which are in E'gypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the E-gyp'tians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Ca'naan-ites, and the Hit'tites, and the Am'o-rites, and the Per'iz-zites, and the Hi'vites, and the Jeb'u-sites. Now therefore, behold, the cry of the children of Is'ra-el is come unto me: and I have also seen the oppression wherewith the E-gyp'tians oppress them. Come now therefore, and I will send thee unto Pha'raoh, that thou mayest bring forth my people the children of Is'ra-el out of E'gypt.

And Mo'ses said unto God, Who am I, that I should go unto Pha'raoh, and that I should bring forth the children of Is'ra-el out of E'gypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of E'gypt, ye shall serve God upon this mountain.

And Mo'ses said unto God, Behold, when I come unto the children of Is'ra-el, and shall say unto them, The God of your fathers hath sent me unto

you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Mo'ses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Is'ra-el, I AM hath sent me unto you. And God said moreover unto Mo'ses, Thus shalt thou say unto the children of Is'ra-el, The LORD God of your fathers, the God of A'bra-ham, the God of I'saac, and the God of Ja'cob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Is'ra-el together, and say unto them, The LORD God of your fathers, the God of A'bra-ham, of I'saac, and of Ja'cob, appeared unto me, saying,



MOSES AND THE BURNING BUSH.

I have surely visited you, and seen that which is done to you in E'gypt: and I have said, I will bring you up out of the affliction of E'gypt, unto the land of the Ca'naan-ites, and the Hit'tites, and the Am'o-rites, and the Per'iz-zites, and the Hi'vites, and the Jeb'u-sites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Is'ra-el, unto the king of E'gypt, and ye shall say unto him, The LORD God of the He'brews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

And I am sure that the king of E'gypt will not let you go, no, not by a

mighty hand. And I will stretch out my hand, and smite E'gypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the E-gyp'tians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the E-gyp'tians.

And Mo'ses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Mo'ses fled from before it. And the LORD said unto Mo'ses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the LORD God of their fathers, the God of A'bra-ham, the God of I'saac, and the God of Ja'cob, hath appeared unto thee.

And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

And Mo'ses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the LORD was kindled against Mo'ses, and he said, Is not Aar'on the Le'vite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

And Mo'ses went and returned to Je'thro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in E'gypt, and see whether they be yet alive. And Je'thro said to Mo'ses, Go in peace. And the LORD said unto Mo'ses in Mid'i-an, Go, return into E'gypt: for all the men are dead which sought thy life. And Mo'ses took his wife and his sons, and set them upon an ass, and he returned to the land of E'gypt: and Mo'ses took the rod of God in his hand. And the LORD said unto Mo'ses, When thou goest to return into E'gypt, see that thou do all those wonders before Pha'raoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pha'raoh, Thus saith the LORD, Is'ra-el is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

A WORSE BONDAGE.



AND the LORD said to Aar'on, Go into the wilderness to meet Mo'ses. And he went, and met him in the mount of God, and kissed him. And Mo'ses told Aar'on all the words of the LORD who had sent him, and all the signs which he had commanded him.

And Mo'ses and Aar'on went and gathered together all the elders of the children of Is'ra-el: and Aar'on spake all the words which the LORD had spoken unto Mo'ses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Is'ra-el, and that he had looked upon their affliction, then they bowed their heads and worshipped.

And afterward Mo'ses and Aar'on went in, and told Pha'raoh, Thus saith the LORD God of Is'ra-el, Let my people go, that they may hold a feast unto me in the wilderness. And Pha'raoh said, Who is the LORD, that I should obey his voice to let Is'ra-el go? I know not the LORD, neither will I let Is'ra-el go.

And they said, The God of the He'brews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of E'gypt said unto them, Wherefore do ye, Mo'ses and Aar'on, let the people from their works? get you unto your burdens. And Pha'raoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. And Pha'raoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon

them; ye shall not diminish aught thereof: for they be idle: therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pha'raoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished. So the people were scattered abroad throughout all the land of E'gypt to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Is'ra-el, which Pha'raoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

Then the officers of the children of Is'ra-el came and cried unto Pha'raoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Is'ra-el did see that they were in evil case, after it was said, Ye shall not diminish aught from your bricks of your daily task.

And they met Mo'ses and Aar'on, who stood in the way, as they came forth from Pha'raoh: and they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pha'raoh, and in the eyes of his servants, to put a sword in their hand to slay us.

And Mo'ses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pha'raoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Then the LORD said unto Mo'ses, Now shalt thou see what I will do to Pha'raoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Mo'ses, and said unto him, I am the LORD: and I appeared unto A'bra-ham, unto I'saac, and unto Ja'cob, by the name of God Al-might'y; but by my name JE-HO'VAH was I not known to them. And I have also established my covenant with them, to give them the land of Ca'naan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Is'ra-el, whom the E-gyp'tians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Is'ra-el, I am the LORD, and I will bring you out from under the burdens of the E-gyp'tians, and I will rid

you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the E-gyp'tians. And I will bring you in unto the land, concerning the which I did swear to give it to A'bra-ham, to I'saac, and to Ja'cob; and I will give it to you for a heritage: I am the LORD.

And Mo'ses spake so unto the children of Is'ra-el: but they hearkened not unto Mo'ses for anguish of spirit, and for cruel bondage.

THE PLAGUE OF BLOOD.



AND the LORD spake unto Mo'ses, saying, Go in, speak unto Pha'raoh king of E'gypt, that he let the children of Is'ra-el go out of his land. And Mo'ses spake before the LORD, saying, Behold, the children of Is'rael have not hearkened unto me; how then shall Pha'raoh hear me, who am of uncircumcised lips?

And the LORD said unto Mo'ses, See, I have made thee a god to Pha'raoh; and Aar'on thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aar'on thy brother shall speak unto Pha'raoh, that he send the children of Is'ra-el out of his land. And I will harden Pha'raoh's heart, and multiply my signs and my wonders in the land of E'gypt. But Pha'raoh shall not hearken unto you, that I may lay my hand upon E'gypt, and bring forth mine armies, and my people the children of Is'ra-el, out of the land of E'gypt by great judgments. And the E-gyp'tians shall know that I am the LORD, when I stretch forth mine hand upon E'gypt, and bring out the children of Is'ra-el from among them.

And Mo'ses and Aar'on did as the LORD commanded them, so did they. And Mo'ses was fourscore years old, and Aar'on fourscore and three years old, when they spake unto Pha'raoh.

And the LORD spake unto Mo'ses and unto Aar'on, saying, When Pha'raoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aar'on, Take thy rod, and cast it before Pha'raoh, and it shall become a serpent.

And Mo'ses and Aar'on went in unto Pha'raoh, and they did so as the LORD had commanded: and Aar'on cast down his rod before Pha'raoh, and before his servants, and it became a serpent. Then Pha'raoh also called the wise men and the sorcerers: now the magicians of E'gypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aar'on's rod swallowed up their rods. And

he hardened Pha'raoh's heart, that he hearkened not unto them; as the LORD had said.

And the LORD said unto Mo'ses, Pha'raoh's heart is hardened, he refuseth to let the people go. Get thee unto Pha'raoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The LORD God of the He'brews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the



AARON'S ROD BECOMES A SERPENT.

rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the E-gyp'tians shall loathe to drink of the water of the river.

And the LORD spake unto Mo'ses, Say unto Aar'on, Take thy rod, and stretch out thine hand upon the waters of E'gypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of E'gypt, both in vessels of wood, and in vessels of stone. And Mo'ses and Aar'on did so, as the LORD commanded; and he lifted up the rod, and smote

the waters that were in the river, in the sight of Pha'raoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the E-gyp'tians could not drink of the water of the river; and there was blood throughout all the land of E'gypt. And the magicians of E'gypt did so with their enchantments: and Pha'raoh's heart was hardened, neither did he hearken unto them; as the LORD had said. And Pha'raoh turned and went into his house, neither did he set his heart to this also.

And all the E-gyp'tians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled after that the LORD had smitten the river.

THE PLAGUES OF FROGS, LICE, FLIES, MURRAIN, AND BOILS.



AND the LORD spake unto Mo'ses, Go unto Pha'raoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the LORD spake unto Mo'ses, Say unto Aar'on, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of E'gypt. And Aar'on stretched out his hand over the waters of E'gypt; and the frogs came up, and covered the land of E'gypt. And the magicians did so with their enchantments, and brought up frogs upon the land of E'gypt.

Then Pha'raoh called for Mo'ses and Aar'on, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. And Mo'ses said unto Pha'raoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To morrow. And he said, Be it according to thy word; that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

And Mo'ses and Aar'on went out from Pha'raoh: and Mo'ses cried unto the LORD because of the frogs which he had brought against Pha'raoh. And the LORD did according to the word of Mo'ses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pha'raoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

And the LORD said unto Mo'ses, Say unto Aar'on, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of E'gypt. And they did so; for Aar'on stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast;



THE PLAGUE OF FROGS.

all the dust of the land became lice throughout all the land of E'gypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pha'raoh, This is the finger of God: and Pha'raoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

And the LORD said unto Mo'ses, Rise up early in the morning, and stand before Pha'raoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of

the E-gyp'tians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Go'shen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be. And the LORD did so; and there came a grievous swarm of flies into the house of Pha'raoh, and into his servants' houses, and into all the land of E'gypt: the land was corrupted by reason of the swarm of flies.

And Pha'raoh called for Mo'ses and for Aar'on, and said, Go ye, sacrifice to your God in the land. And Mo'ses said, It is not meet so to do; for we shall sacrifice the abomination of the E-gyp'tians to the LORD our God: lo, shall we sacrifice the abomination of the E-gyp'tians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. And Pha'raoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me. And Mo'ses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pha'raoh, from his servants, and from his people, to morrow: but let not Pha'raoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

And Mo'ses went out from Pha'raoh, and entreated the LORD. And the LORD did according to the word of Mo'ses; and he removed the swarms of flies from Pha'raoh, from his servants, and from his people; there remained not one. And Pha'raoh hardened his heart at this time also, neither would he let the people go.

Then the LORD said unto Mo'ses, Go in unto Pha'raoh, and tell him, Thus saith the LORD God of the He'brews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the LORD shall sever between the cattle of Is'ra-el and the cattle of E'gypt: and there shall nothing die of all that is the children's of Is'ra-el. And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of E'gypt died: but of the cattle of the children of Is'ra-el died not one. And Pha'raoh sent, and, behold, there was not one of the cattle of the Is'ra-el-ites dead. And the heart of Pha'raoh was hardened, and he did not let the people go.

And the LORD said unto Mo'ses and unto Aar'on, Take to you handfuls of ashes of the furnace, and let Mo'ses sprinkle it toward the heaven in the sight of Pha'raoh. And it shall become small dust in all the land of E'gypt, and shall be a boil breaking forth with blains upon man, and upon beast,

throughout all the land of E'gypt. And they took ashes of the furnace, and stood before Pha'raoh; and Mo'ses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Mo'ses because of the boils; for the boil was upon the magicians, and upon all the E-gyp'tians. And the LORD hardened the heart of Pha'raoh, and he hearkened not unto them; as the LORD had spoken unto Mo'ses.

THE PLAGUES OF HAIL, LOCUSTS, AND DARKNESS.



AND the LORD said unto Mo'ses, Rise up early in the morning, and stand before Pha'raoh, and say unto him, Thus saith the LORD God of the He'b'rews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go?

Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in E'gypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pha'raoh made his servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Mo'ses, Stretch forth thine hand toward heaven, that there may be hail in all the land of E'gypt, upon man, and upon beast, and upon every herb of the field, throughout the land of E'gypt. And Mo'ses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of E'gypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of E'gypt since it became a nation. And the hail smote throughout all the land of E'gypt all that was in the field, both man and beast; and the hail smote every herb



of the field, and brake every tree of the field. Only in the land of Go'shen, where the children of Is'ra-el were, was there no hail.

And Pha'raoh sent, and called for Mo'ses and Aar'on, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Entreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Mo'ses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's. But as for thee and thy servants, I know that ye will not yet fear the LORD God. And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. But the wheat and the rye were not smitten: for they were not grown up. And Mo'ses went out of the city from Pha'raoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pha'raoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pha'raoh was hardened, neither would he let the children of Is'ra-el go; as the LORD had spoken by Mo'ses.

And the LORD said unto Mo'ses, Go in unto Pha'raoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in E'gypt, and my signs which I have done among them; that ye may know how that I am the LORD. And Mo'ses and Aar'on came in unto Pha'raoh, and said unto him, Thus saith the LORD God of the He'brews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coasts: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the E-gyp'tians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pha'raoh.

And Pha'raoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that E'gypt is destroyed? And Mo'ses and Aar'on were brought again unto Pha'raoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? And Mo'ses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. And he

said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pha'raoh's presence.

And the LORD said unto Mo'ses, Stretch out thine hand over the land of E'gypt for the locusts, that they may come up upon the land of E'gypt, and eat every herb of the land, even all that the hail hath left. And Mo'ses stretched forth his rod over the land of E'gypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of E'gypt, and rested in all the coasts of E'gypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of E'gypt.

Then Pha'raoh called for Mo'ses and Aar'on in haste; and he said, I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.

And he went out from Pha'raoh, and entreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of E'gypt. But the LORD hardened Pha'raoh's heart, so that he would not let the children of Is'ra-el go.

And the LORD said unto Mo'ses, Stretch out thine hand toward heaven, that there may be darkness over the land of E'gypt, even darkness which may be felt. And Mo'ses stretched forth his hand toward heaven; and there was a thick darkness in all the land of E'gypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Is'ra-el had light in their dwellings.

And Pha'raoh called unto Mo'ses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. And Mo'ses said, thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. But the LORD hardened Pha'raoh's heart, and he would not let them go. And Pha'raoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Mo'ses said, Thou hast spoken well, I will see thy face again no more.

THE FIRSTBORN SLAIN.



AND the LORD said unto Mo'ses, Yet will I bring one plague more upon Pha'raoh, and upon E'gypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the E-gyp'tians. Moreover, the man Mo'ses was very great in the land of E'gypt, in the sight of Pha'raoh's servants, and in the sight of the people.

And Mo'ses said, Thus saith the LORD, About midnight will I go out into the midst of E'gypt: and all the firstborn in the land of E'gypt shall die, from the firstborn of Pha'raoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of E'gypt, such as there was none like it, nor shall be like it any more. But against any of the children of Is'ra-el shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the E-gyp'tians and Is'ra-el. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pha'raoh in great anger.

And the LORD said unto Mo'ses, Pha'raoh shall not hearken unto you; that my wonders may be multiplied in the land of E'gypt. And Mo'ses and Aar'on did all these wonders before Pha'raoh: and the LORD hardened Pha'raoh's heart, so that he would not let the children of Is'ra-el go out of his land.

And the LORD spake unto Mo'ses and Aar'on in the land of E'gypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Is'ra-el, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Is'ra-el shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter

herbs shall they eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. For I will pass through the land of E'gypt this night, and will smite all the firstborn in the land of E'gypt, both man and beast; and against all the gods of E'gypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of E'gypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Is'ra-el. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of E'gypt: therefore shall ye observe this day in your generations by an ordinance for ever.

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Is'ra-el, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Mo'ses called for all the elders of Is'ra-el, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the E-gyp'tians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you,

What mean ye by this service? that ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Is'ra-el in E'gypt, when he smote the E-gyp'tians, and delivered our houses. And the people bowed the head and worshipped. And the children of Is'ra-el went away, and did as the LORD had commanded Mo'ses and Aar'on, so did they.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of E'gypt, from the firstborn of Pha'raoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pha'raoh rose up in the night, he, and all his servants, and all the E-gyp'tians; and there was a great cry in E'gypt: for there was not a house where there was not one dead.

THE ISRAELITES DRIVEN OUT.



AND [Pha'raoh] called for Mo'ses and Aar'on by night, and said, Rise up, and get you forth from among my people, both ye and the children of Is'ra-el; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the E-gyp'tians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Is'ra-el did according to the word of Mo'ses; and they borrowed of the E-gyp'tians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favour in the sight of the E-gyp'tians, so that they lent unto them such things as they required: and they spoiled the E-gyp'tians.

And the children of Is'ra-el journeyed from Ra-me'ses to Suc'coth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of E'gypt, for it was not leavened; because they were thrust out of E'gypt, and could not tarry, neither had they prepared for themselves any victuals.

Now the sojourning of the children of Is'ra-el, who dwelt in E'gypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of E'gypt. It is a night to be much observed unto the LORD for bringing them out of the land of E'gypt: this is that night of the LORD to be observed of all the children of Is'ra-el in their generations.



THE MARCH OF THE ISRAELITES

And the LORD spake unto Mo'ses, saying, Sanctify unto me all the firstborn among the children of Is'ra-el, both of man and of beast: it is mine.

And Mo'ses said unto the people, Remember this day, in which ye came out from E'gypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. And it shall be when the LORD shall bring thee into the land of the Ca'naan-ites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of E'gypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of E'gypt. Thou shalt therefore keep this ordinance in his season from year to year.

And it shall be when the LORD shall bring thee into the land of the Ca'naan-ites, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the LORD every firstling that cometh of a beast which thou hast; the male shall be the LORD's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem.

PHARAOH AND THE EGYPTIANS DROWNED.

AND it came to pass, when Pha'raoh had let the people go, that God led them not through the way of the land of the Phi-lis'tines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to E'gypt: but God led the people about, through the way of the wilderness of the Red sea: and the children of Is'ra-el went up harnessed out of the land of E'gypt. And Mo'ses took the bones of Jo'seph with him: for he had straitly sworn the children of Is'ra-el, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

And they took their journey from Suc'coth, and encamped in E'tham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

And the LORD spake unto Mo'ses, saying, Speak unto the children of Is'ra-

el, that they turn and encamp before Pi-ha-hi'roth, between Mig'dol and the sea, over against Ba'al-ze'phon: before it shall ye encamp by the sea. For Pha'raoh will say of the children of Is'ra-el, They are entangled in the land, the wilderness hath shut them in. And I will harden Pha'raoh's heart, that he shall follow after them: and I will be honoured upon Pha'raoh, and upon all his host; that the E-gyp'tians may know that I am the LORD. And they did so.

And it was told the king of E'gypt that the people fled: and the heart of Pha'raoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Is'ra-el go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of E'gypt, and captains over every one of them. And the LORD hardened the heart of Pha'raoh king of E'gypt, and he pursued after the children of Is'ra-el: and the children of Is'ra-el went out with a high hand. But the E-gyp'tians pursued after them, all the horses and chariots of Pha'raoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-ha-hi'roth, before Ba'al-ze'phon.

And when Pha'raoh drew nigh, the children of Is'ra-el lifted up their eyes, and, behold, the E-gyp'tians marched after them; and they were sore afraid: and the children of Is'ra-el cried out unto the LORD. And they said unto Mo'ses, Because there were no graves in E'gypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of E'gypt? Is not this the word that we did tell thee in E'gypt, saying, Let us alone, that we may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness.

And Mo'ses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Mo'ses, Wherefore criest thou unto me? speak unto the children of Is'ra-el, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Is'ra-el shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the E-gyp'tians, and they shall follow them: and I will get me honour upon Pha'raoh, and upon all his host, upon his chariots, and upon his horsemen. And the E-gyp'tians shall know that I am the LORD, when I have gotten me honour upon Pha'raoh, upon his chariots, and upon his horsemen.

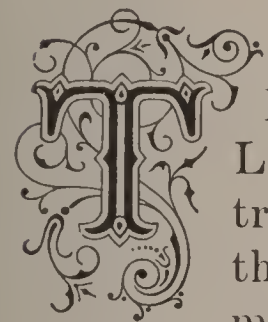
And the An'gel of God, which went before the camp of Is'ra-el, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the E-gyp'tians and the camp of Is'ra-el; and it was a cloud and darkness to them, but

it gave light by night to these: so that the one came not near the other all the night. And Mo'ses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Is'ra-el went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the E-gyp'tians pursued, and went in after them to the midst of the sea, even all Pha'raoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the E-gyp'tians through the pillar of fire and of the cloud, and troubled the host of the E-gyp'tians, and took off their chariot wheels, that they drave them heavily: so that the E-gyp'tians said, Let us flee from the face of Is'ra-el; for the LORD fighteth for them against the E-gyp'tians.

And the LORD said unto Mo'ses, Stretch out thine hand over the sea, that the waters may come again upon the E-gyp'tians, upon their chariots, and upon their horsemen. And Mo'ses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the E-gyp'tians fled against it; and the LORD overthrew the E-gyp'tians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pha'raoh that came into the sea after them; there remained not so much as one of them. But the children of Is'ra-el walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Is'ra-el that day out of the hand of the E-gyp'tians; and Is'ra-el saw the E-gyp'tians dead upon the sea shore. And Is'ra-el saw that great work which the LORD did upon the E-gyp'tians: and the people feared the LORD, and believed the LORD, and his servant Mo'ses.

THE SONG OF MOSES.

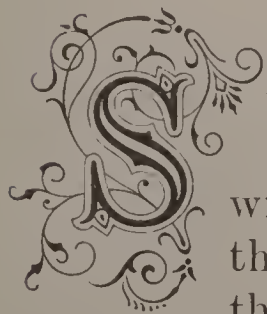


MHEN sang Mo'ses and the children of Is'ra-el this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. The LORD is a man of war: the LORD is his name. Pha'raoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which con-

sumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Pal-es-ti'na. Then the dukes of E'dom shall be amazed; the mighty men of Mo'ab, trembling shall take hold upon them; all the inhabitants of Ca'naan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in; in the sanctuary, O LORD, which thy hands have established. The LORD shall reign for ever and ever. For the horse of Pha'raoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Is'ra-el went on dry land in the midst of the sea.

And Mir'i-am, the prophetess, the sister of Aar'on, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Mir'i-am answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

THE ISRAELITES FED WITH MANNA.



O Mo'ses brought Is'ra-el from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Ma'rah, they could not drink of the waters of Ma'rah, for they were bitter: therefore the name of it was called Ma'rah.

And the people murmured against Mo'ses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep

all his statutes, I will put none of these diseases upon thee, which I have brought upon the E-gyp'tians: for I am the LORD that healeth thee.

And they came to E'lim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

And they took their journey from E'lim, and all the congregation of the children of Is'ra-el came unto the wilderness of Sin, which is between E'lim and Si'na-i, on the fifteenth day of the second month after their departing out of the land of E'gypt. And the whole congregation of the children of Is'ra-el murmured against Mo'ses and Aar'on in the wilderness: and the children of Is'ra-el said unto them, Would to God we had died by the hand of the LORD in the land of E'gypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the LORD unto Mo'ses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Mo'ses and Aar'on said unto all the children of Is'ra-el, At even, then ye shall know that the LORD hath brought you out from the land of E'gypt: and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? And Mo'ses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

And Mo'ses spake unto Aar'on, Say unto all the congregation of the children of Is'ra-el, Come near before the LORD: for he hath heard your murmurings. And it came to pass, as Aar'on spake unto the whole congregation of the children of Is'ra-el, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

And the LORD spake unto Mo'ses, saying, I have heard the murmurings of the children of Is'ra-el: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Is'ra-el saw it, they said one to another, It is Man'na: for they wist not what it was. And Mo'ses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his

eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

And the children of Is'ra-el did so, and gathered some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Mo'ses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Mo'ses; but some of them left of it until the morning, and it bred worms, and stank: and Mo'ses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.



THE ISRAELITES GATHERING MANNA.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Mo'ses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Mo'ses bade: and it did not stink, neither was there any worm therein. And Mo'ses said, Eat that to day; for to-day is a sab-

bath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Mo'ses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

And the house of Is'ra-el called the name thereof Man'na: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

And Mo'ses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of E'gypt. And Mo'ses said unto Aar'on, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Mo'ses, so Aar'on laid it up before the Tes'ti-mo-ny, to be kept. And the children of Is'ra-el did eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Ca'naan.

WATER BROUGHT FROM THE ROCK.



AND all the congregation of the children of Is'ra-el journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Reph'i-dim: and there was no water for the people to drink. Wherefore the people did chide with Mo'ses, and said, Give us water that we may drink.

And Mo'ses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Mo'ses, and said, Wherefore is this that thou hast brought us up out of E'gypt to kill us and our children and our cattle with thirst?

And Mo'ses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Mo'ses, Go on before the people, and take with thee of the elders of Is'ra-el; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Ho'reb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Mo'ses did so in the sight of the elders of Is'ra-el. And he called the name of the place Mas'sah, and Mer'i-bah, because of the chiding of the children of Is'ra-el, and because they tempted the LORD, saying, Is the LORD among us, or not?

Then came Am'a-lek, and fought with Is'ra-el in Reph'i-dim. And Mo'ses said unto Josh'u-a, Choose us out men, and go out, fight with Am'a-lek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Josh'u-a did as Mo'ses had said to him, and fought with Am'a-lek: and



AARON AND HUR HOLDING UP THE HANDS OF MOSES.

Mo'ses, Aar'on, and Hur went up to the top of the hill. And it came to pass, when Mo'ses held up his hand, that Is'ra-el prevailed: and when he let down his hand, Am'a-lek prevailed. But Mo'ses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aar'on and Hur stay-

ed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Josh'u-a discomfited Am'a-lek and his people with the edge of the sword.

And the LORD said unto Mo'ses, Write this for a memorial in a book, and rehearse it in the ears of Josh'u-a: for I will utterly put out the remembrance of Am'a-lek from under heaven. And Mo'ses built an altar, and called the name of it JE-HO'VAH-nis'si: for he said, Because the LORD hath sworn that the LORD will have war with Am'a-lek from generation to generation.

When Je'thro, the priest of Mid'i-an, Mo'ses' father in law, heard of all that God had done for Mo'ses, and for Is'ra-el his people, and that the LORD had brought Is'ra-el out of Egypt; then Je'thro, Mo'ses' father in law, took Zip-po'-rah, Moses' wife, after he had sent her back, and her two sons; of which the name of the one was Ger'shom; for he said, I have been an alien in a strange land: and the name of the other was E-li-ez'er; for the God of my father, said he, was mine help, and delivered me from the sword of Pha'raoh: and Je'thro, Mo'ses' father in law, came with his sons and his wife unto Mo'ses into the wilderness, where he encamped at the mount of God: and he said unto Mo'ses, I thy father in law Je'thro am come unto thee, and thy wife, and her two sons with her.

And Mo'ses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. And Mo'ses told his father in law all that the LORD had done unto Pha'raoh and to the E-gyp'tians for Is'ra-el's sake, and all the travail that had come upon them by the way, and how the LORD delivered them. And Je'thro rejoiced for all the goodness which the LORD had done to Is'ra-el, whom he had delivered out of the hand of the E-gyp'tians. And Je'thro said, Blessed be the LORD, who hath delivered you out of the hand of the E-gyp'tians, and out of the hand of Pha'raoh, who hath delivered the people from under the hand of the E-gyp'tians. Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them. And Je'thro, Mo'ses' father in law, took a burnt offering and sacrifices for God: and Aar'on came, and all the elders of Is'ra-el, to eat bread with Mo'ses' father in law before God.

And it came to pass on the morrow, that Mo'ses sat to judge the people: and the people stood by Mo'ses from the morning unto the evening. And when Mo'ses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Mo'ses said unto his father in law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Mo'ses' father in law said unto him, The thing that thou doest is not good. Thou

wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Harken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God; men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and



THE MEETING OF JETHRO AND MOSES.

let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go their place in peace.

So Mo'ses hearkened to the voice of his father in law, and did all that he had said. And Mo'ses chose able men out of all Is'ra-el, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and

rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Mo'ses, but every small matter they judged themselves.

And Mo'ses let his father in law depart; and he went his way into his own land.

THE GIVING OF THE LAW.

IN the third month, when the children of Is'ra-el were gone forth out of the land of E'gypt, the same day they came into the wilderness of Si'na-i. For they were departed from Reph'i-dim, and were come to the desert of Si'na-i, and had pitched in the wilderness; and there Is'ra-el camped before the mount. And Mo'ses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Ja'cob, and tell the children of Is'ra-el: Ye have seen what I did unto the E-gyp'tians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Is'ra-el.

And Mo'ses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Mo'ses returned the words of the people unto the LORD.

And the LORD said unto Mo'ses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Mo'ses told the words of the people unto the LORD.

And the LORD said unto Mo'ses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Si'na-i. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

And Mo'ses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Mo'ses brought forth the people out of the camp to meet with God: and

they stood at the nether part of the mount. And mount Si'na-i was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Mo'ses spake, and God answered him by a voice. And the LORD came down upon mount Si'na-i, on the top of the mount: and the LORD called Mo'ses up to the top of the mount; and Mo'ses went up. And the LORD said unto Mo'ses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. And Mo'ses said unto the LORD, The people cannot come up to mount Si'na-i: for thou chargest us, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aar'on with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Mo'ses went down unto the people, and spake unto them.

And God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of E'gypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Mo'ses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Mo'ses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Mo'ses drew near unto the thick darkness where God was.

And the LORD said unto Mo'ses, Thus shalt thou say unto the children of Is'ra-el, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

MOSES IN MOUNT SINAI.



AND he said unto Mo'ses, Come up unto the LORD, thou, and Aar'on, Na'dab, and A-bi'hu, and seventy of the elders of Is'ra-el; and worship ye afar off. And Mo'ses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

And Mo'ses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Mo'ses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Is'ra-el. And he sent young men of the children of Is'ra-el, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Mo'ses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Mo'ses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Then went up Mo'ses and Aar'on, Na'dab, and A-bi'hu, and seventy of the elders of Is'ra-el; and they saw the God of Is'ra-el: and there was under his

feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Is'ra-el he laid not his hand: also they saw God, and did eat and drink.

And the LORD said unto Mo'ses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Mo'ses rose up, and his minister Josh'u-a; and Mo'ses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aar'on and Hur are with you: if any man have any matters to do, let him come unto them. And Mo'ses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Si'na-i, and the cloud covered it six days: and the seventh day he called unto Mo'ses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Is'ra-el. And Mo'ses went into the midst of the cloud, and gat him up into the mount: and Mo'ses was in the mount forty days and forty nights.

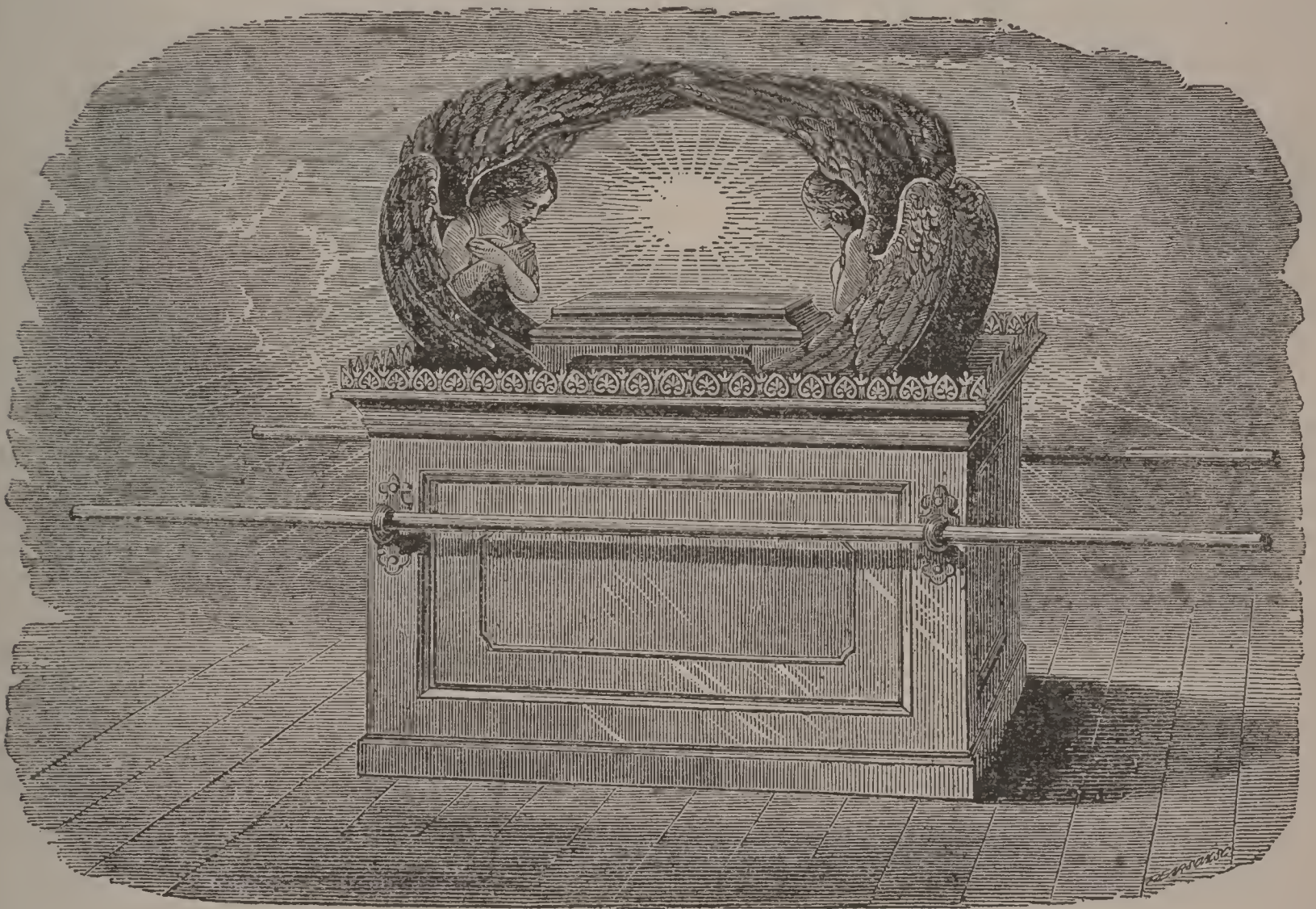
THE TABERNACLE.

AND the LORD spake unto Mo'ses, saying, speak unto the children of Is'ra-el, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold within and without. And thou shalt cast four rings of gold for it, and put them in the four corners, two rings in the one side, and two rings in the other. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. And thou shalt put into the ark the testimony which I shall give thee.

And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou

shalt make two cherubim of gold in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end of the mercyscat. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another. And thou shalt put the mercy seat above upon the ark. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Is-ra-el.



THE MERCY SEAT.

Thou shalt also make a table of shittim wood, and overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make for it four rings of gold, and put the rings in the four corners for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt make the dishes and spoons and covers and bowls thereof to cover withal, of pure gold. And thou shalt set upon the table shewbread before me always.

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and

his flowers, shall be of the same. And six branches shall come out of the sides of it, three branches out of the one side, and three out of the other. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. And look that thou make them after their pattern, which was shewed thee in the mount.



THE GOLDEN CANDLESTICK.

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and

shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

And thou shalt make boards for the tabernacle of shittim wood standing up. Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made. And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

And thou shalt make the court of the tabernacle. And the length of the court shall be a hundred cubits, and the breadth fifty everywhere, and the height five cubits, of fine twined linen. And for the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine

twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

And thou shalt command the children of Is'ra-el, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail, which is before the testimony, Aar'on and his sons shall order it from evening to morning before the LORD: it shall be a statute forever unto their generations on the behalf of the children of Is'ra-el.

THE PRIESTHOOD.



AND take thou unto thee Aar'on thy brother, and his sons with him, from among the children of Is'ra-el, that he may minister unto me in the priest's office, even Aar'on, Na'dab and A-bi'hu, E-le-a'-zar and Ith'a-mar, Aar'on's sons. And thou shalt make holy garments for Aar'on thy brother, for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aar'on's garments to consecrate him, that he may minister unto me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle.

And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. And thou shalt take two onyx stones, and grave on them the names of the children of Is'ra-el: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Is'ra-el: and Aar'on shall bear their names before the LORD upon his two shoulders for a memorial.

And thou shalt make the breastplate of judgment with cunning work. Four-square it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Is'ra-el, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. And Aar'on shall bear the names of the children of Is'ra-el in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

And thou shalt put in the breastplate of judgment the U'rim and the Thum'mim; and they shall be upon Aar'on's heart, when he goeth in before the LORD: and Aar'on shall bear the judgment of the children of Is'ra-el upon his heart before the LORD continually.

And thou shalt make the robe of the ephod all of blue. And there shall be a hole in the top of it, in the midst thereof. And thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aar'on to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aar'on's forehead, that Aar'on may bear the iniquity of the holy things, which the children of Is'ra-el shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

And for Aar'on's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aar'on thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

[And God commanded Mo'ses to bring Aar'on and his sons to the door of the tabernacle and wash them with water. They were then to be clothed with the holy garments and anointed with oil, and sacrifices were to be offered for them.]

[And the LORD said unto Mo'ses] Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: this shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD, where I will meet you, to speak there unto thee. And there I will meet with the children of Is'ra-el, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aar'on and his sons, to minister to me in the priest's office.

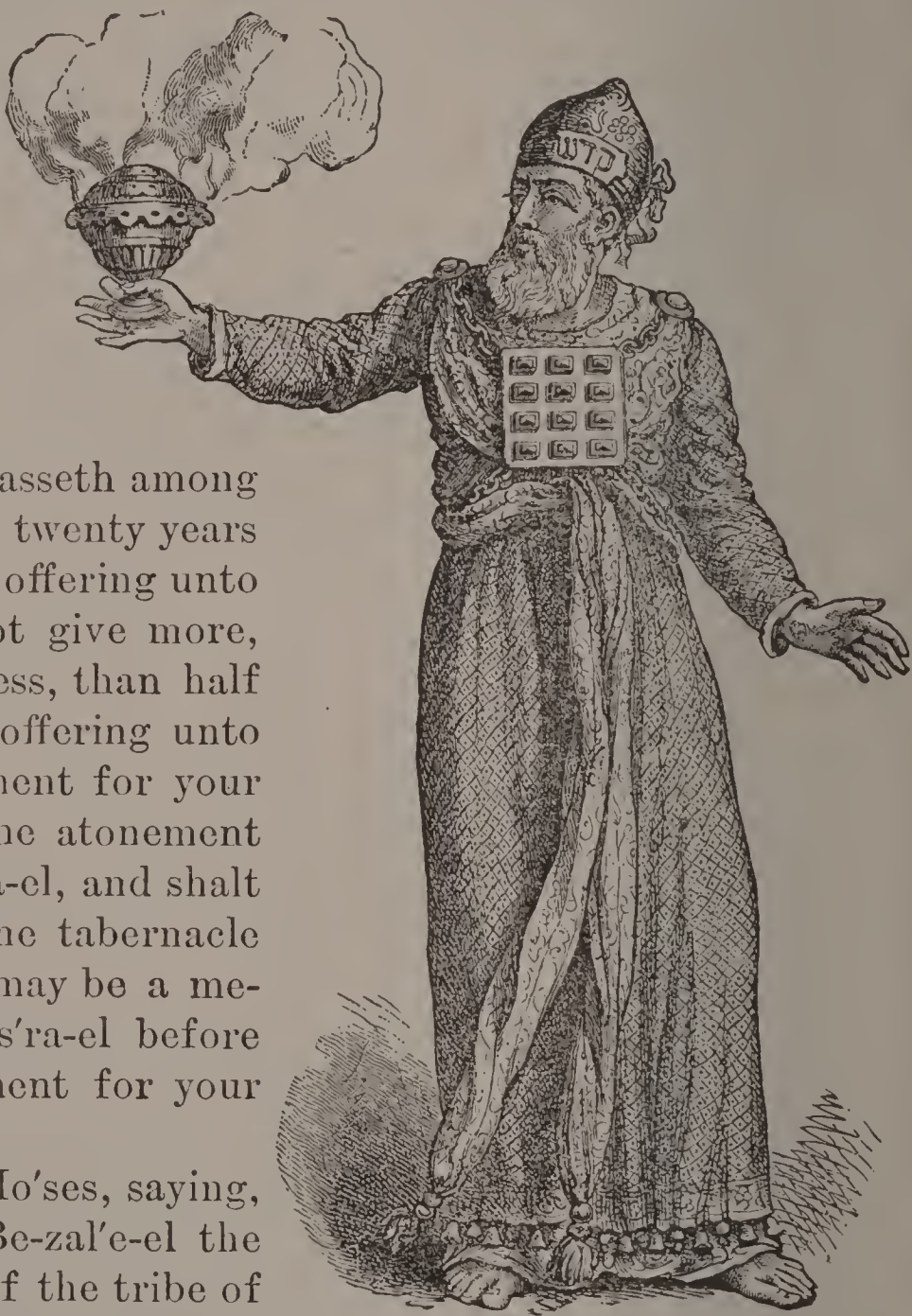
And I will dwell among the children of Is'ra-el, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of E'gypt, that I may dwell among them: I am the LORD their God.

And thou shalt make an altar to burn incense upon: of shittim wood shalt

thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof. And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aar'on shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aar'on lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

And the LORD spake unto Mo'ses, saying, When thou takest the sum of the children of Is'ra-el after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them when thou numberest them. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. And thou shalt take the atonement money of the children of Is'ra-el, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Is'ra-el before the LORD, to make an atonement for your souls.

And the LORD spake unto Mo'ses, saying, See, I have called by name Be-zal'e-el the son of U'ri, the son of Hur, of the tribe of Ju'dah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him A-ho'li-ab, the son of A-his'a-mach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that



THE HIGH PRIEST BURNING
INCENSE.

I have commanded thee. And he gave unto Mo'ses, when he had made an end of communing with him upon mount Si'na-i, two tables of testimony, tables of stone, written with the finger of God.

THE GOLDEN CALF.



AND when the people saw that Mo'ses delayed to come down out of the mount, the people gathered themselves together unto Aar'on, and said unto him, Up, make us gods, which shall go before us; for as for this Mo'ses, the man that brought us up out of the land of E'gypt, we wot not what is become of him. And Aar'on said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aar'on. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Is'ra-el, which brought thee up out of the land of E'gypt. And when Aar'on saw it, he built an altar before it; and Aar'on made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the LORD said unto Mo'ses, Go, get thee down; for thy people, which thou broughtest out of the land of E'gypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Is'ra-el, which have brought thee up out of the land of E'gypt. And the LORD said unto Mo'ses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Mo'ses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of E'gypt with great power, and with a mighty hand? Wherefore should the E-gyp'tians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember A'bra-ham, I'saac, and Is'ra-el, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which he thought to do unto his people.

And Mo'ses turned and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides;



THE ISRAELITES WORSHIPPING THE GOLDEN CALF.

on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And when Josh'u-a heard the noise of the people as they shouted, he said unto Mo'ses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Mo'ses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Is'ra-el drink of it.

And Mo'ses said unto Aar'on, What did this people unto thee, that thou hast brought so great a sin upon them? And Aar'on said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods which shall go before us: for as for this Mo'ses, the man that brought us up out of the land of E'gypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

Then Mo'ses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Le'vi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Is'ra-el, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

And the children of Le'vi did according to the word of Mo'ses: and there fell of the people that day about three thousand men. And it came to pass on the morrow, that Mo'ses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

And Mo'ses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Mo'ses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine An'gel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them. And the LORD plagued the people, because they made the calf, which Aar'on made.



MOSES BREAKS THE TABLES OF STONE.

THE TABLES RENEWED.

THE LORD said unto Mo'ses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of E'gypt, unto the land which I swore unto A'bra-ham, to I'saac, and to Ja'cob, saying, Unto thy seed will I give it: and I will send an An'gel before thee: and I will drive out the Ca'naan-ite, the Am'o-rite, and the Hit'tite, and the Per'iz-zite, the Hi'vite, and the Jeb'u-site: unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. And the children of Is'ra-el stripped themselves of their ornaments by the mount Ho'reb.

And Mo'ses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tab'er-na-cle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp. And it came to

pass, when Mo'ses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Mo'ses, until he was gone into the tabernacle. And it came to pass, as Mo'ses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Mo'ses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the LORD spake unto Mo'ses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Josh'u-a, the son of Nun, a young man, departed not out of the tabernacle.

And Mo'ses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee; that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest.

And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Mo'ses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

And the LORD said unto Mo'ses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Si'na-i, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the first; and Mo'ses rose up early in the morning, and went up unto mount Si'na-i, as the LORD had com-

manded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

And Mo'ses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God.

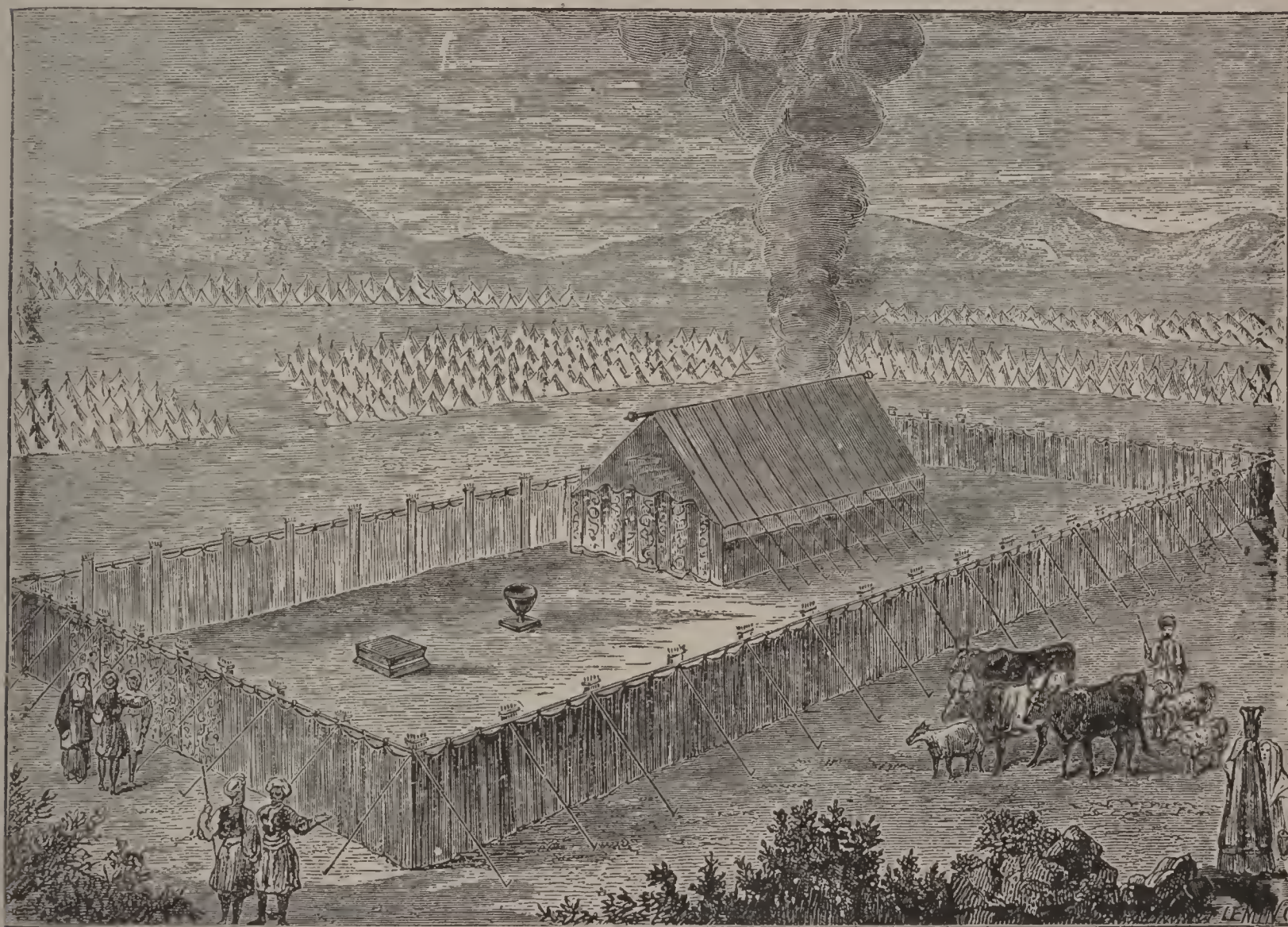
And the LORD said unto Mo'ses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Is'ra-el. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments.

And it came to pass, when Mo'ses came down from mount Si'na-i with the two tables of testimony in Mo'ses' hand, when he came down from the mount, that Mo'ses wist not that the skin of his face shone while he talked with him. And when Aar'on and all the children of Is'ra-el saw Mo'ses, behold, the skin of his face shone; and they were afraid to come nigh him.

And Mo'ses called unto them; and Aar'on and all the rulers of the congregation returned unto him: and Mo'ses talked with them. And afterward all the children of Is'ra-el came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Si'na-i. And till Mo'ses had done speaking with them, he put a vail on his face. But when Mo'ses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Is'ra-el that which he was commanded. And the children of Is'ra-el saw the face of Mo'ses, that the skin of Mo'ses' face shone: and Mo'ses put the vail upon his face again, until he went in to speak with Him.

THE TABERNACLE SET UP.

MOSES spake unto all the congregation of the children of Is'ra-el, saying, This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded.



THE TABERNACLE.

And all the congregation of the children of Is'ra-el departed from the presence of Mo'ses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an

offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Is'ra-el brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Mo'ses.

Then wrought Be-zal'e-el and A-ho'li-ab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. And they received of Mo'ses all the offering which the children of Is'ra-el had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning.

And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Mo'ses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Mo'ses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Is'ra-el did according to all that the LORD commanded Mo'ses, so did they. And they brought the tabernacle unto Mo'ses. And Mo'ses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Mo'ses blessed them. And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Mo'ses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Is'ra-el went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud

of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Is'ra-el, throughout all their journeys.

And Mo'ses brought Aar'on and his sons, and [consecrated them as God had commanded; and Aar'on and his sons ministered unto the LORD in the priest's office] and did all things which the LORD commanded by the hand of Mo'ses.

And Aar'on lifted up his hand toward the people, and blessed them; and came down from offering of the sin offering, and the burnt offering, and peace offerings. And Mo'ses and Aar'on went into the tabernacle of the



NADAB AND ABIHU STRUCK DOWN.

congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

And Na'dab and A-bi'hu, the sons of Aar'on, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then

Mo'ses said unto Aar'on, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aar'on held his peace. And Mo'ses called Mish'a-el and El'za-phan, the sons of Uz'zi-el, the uncle of Aar'on, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Mo'ses had said.

THE CLEAN AND THE UNCLEAN, AND THE LEPER.

AND the LORD spake unto Mo'ses and to Aar'on, saying unto them, Speak unto the children of Is'ra-el, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.

These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

And these are they which ye shall have in abomination among the fowls: the eagle, and the ossifrage, and the ospray, and the vulture, and the kite after his kind; every raven after his kind; and the owl, and the nighthawk, and the cuckoo, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon all four, shall be an abomination unto you. Yet these may ye eat of every flying, creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all other flying creeping things, which have four feet, shall be an abomination unto you.

And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even. And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole. And every creeping thing that creepeth upon the earth shall be an abomination. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat.

If a woman have borne a man child, then she shall be unclean seven days; and she shall continue in her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks; and she shall continue in her purifying threescore and six days.

And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest, who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her.

And the LORD spake unto Mo'ses and Aar'on, saying, When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aar'on the priest, or unto one of his sons the priests: [and the priest was to look on the plague in the skin of the flesh; and was to shut up him that had the plague until he was whole, or until he was known to be a leper.] And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him, he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be. [And the garment that had the plague of leprosy in it so that it could not be cleansed by washing, was to be burnt; and the tainted house was to be scraped and plastered, and if the plague still remained, it was to be torn down and carried away to an unclean place.]

And the LORD spake unto Mo'ses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the

hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and



PARENTS BRINGING OFFERING TO THE TEMPLE.

shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall

tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

THE DAY OF ATONEMENT.

THE LORD spake unto Mo'ses after the death of the two sons of Aar'on, when they offered before the LORD, and died; and the LORD said unto Mo'ses, Speak unto Aar'on thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aar'on come into the holy place; with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Is'ra-el two kids of the goats for a sin offering, and one ram for a burnt offering. And Aar'on shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aar'on shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aar'on shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness. And Aar'on shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of

the uncleanness of the children of Is'ra-el, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Is'ra-el. And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Is'ra-el.



THE OFFERING OF ATONEMENT.

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aar'on shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Is'ra-el, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

LAWS AND ORDINANCES.



AND the LORD spake unto Mo'ses, saying, Speak unto all the congregation of the children of Is'ra-el, and say unto them, Ye shall be holy: for I the LORD your God am holy.

Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

Ye shall not steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the LORD.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise re-buke thy neighbour, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of E'gypt: I am the LORD your God.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of E'gypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

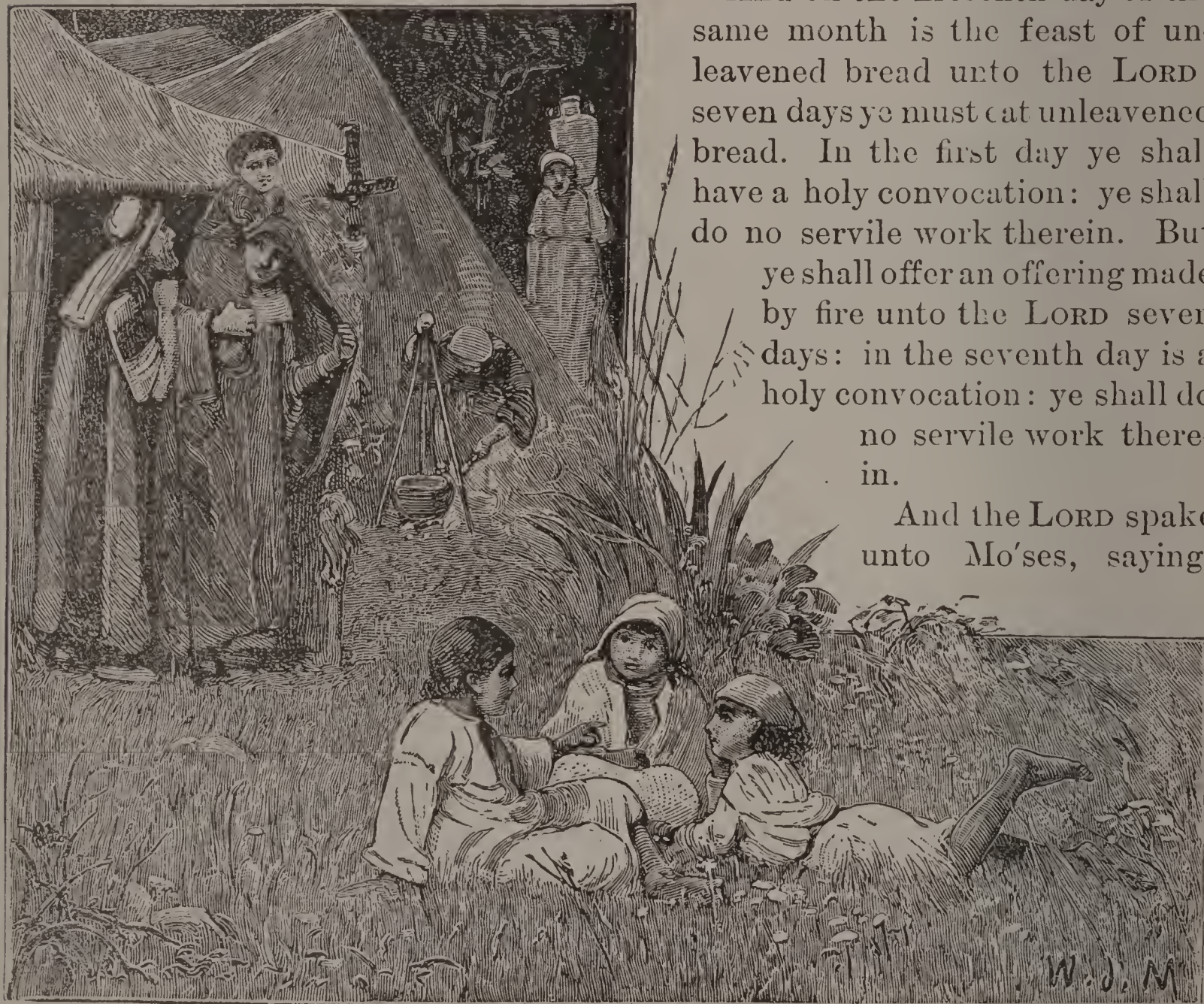
THE FEASTS OF THE LORD.

THE LORD spake unto Mo'ses, saying, Speak unto the children of Is'ra-el, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

In the fourteenth day of the first month at even is the LORD's passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work therein.

And the LORD spake unto Mo'ses, saying,



DWELLING IN BOOTHS, IN THE FEAST OF TABERNACLES.

Speak unto the children of Is'ra-el, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering

unto the LORD. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of a hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

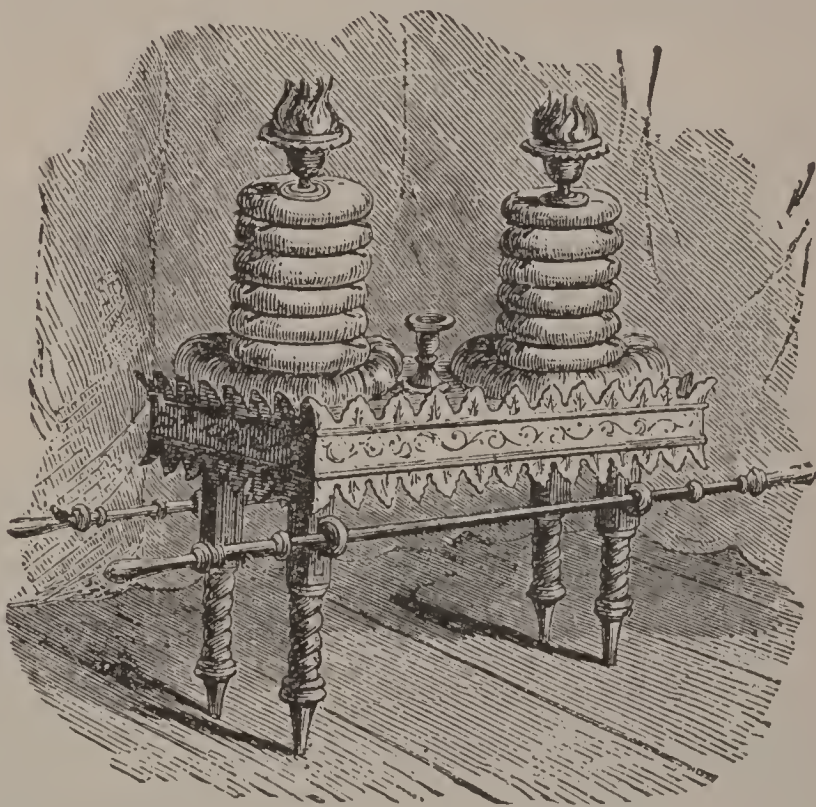
In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year: it shall be a statute for ever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Is'ra-el-ites born shall dwell in booths: that your generations may know that I made the children of Is'ra-el to dwell in booths, when I brought them out of the land of E'gypt: I am the LORD your God.

And Mo'ses declared unto the children of Is'ra-el the feasts of the LORD.

And the LORD spake unto Mo'ses, saying, Command the children of Is'ra-el, that they bring unto thee pure oil olive beaten for the light, to cause



THE TABLE OF SHEWBREAD.

the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aar'on order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the LORD continually.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, being taken from the children of Is'ra-el by an everlasting covenant. And it shall be Aar'on's and his sons; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

THE BLASPHEMER STONED.



AND the son of an Is'ra-el-it-ish woman, whose father was an E-gyp'tian, went out among the children of Is'ra-el: and this son of the Is'ra-el-it-ish woman and a man of Is'ra-el strove together in the camp. And the Is'ra-el-it-ish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Mo'ses: (and his mother's name was Shel'o-mith, the daughter of Dib'ri, of the tribe of Dan:) and they put him in ward, that the mind of the LORD might be shewed them.

And the LORD spake unto Mo'ses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Is'ra-el, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

And he that killeth any man shall surely be put to death.

And he that killeth a beast shall make it good; beast for beast.

And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.

And Mo'ses spake to the children of Is'ra-el, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Is'ra-el did as the LORD commanded Mo'ses.

THE SEVENTH YEAR AND THE JUBILEE.

THE LORD spake unto Mo'ses in mount Si'na-i, saying, Speak unto the children of Is'ra-el, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;



THE PROCLAMATION OF JUBILEE.

but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

And thou shalt number seven sabbaths of years unto thee, seven times

seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession.

And if thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another: according to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: but as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall be-

fore you by the sword. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

But if ye will not hearken unto me, and will not do all these commandments; I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no



power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; then will I remember my covenant with Ja'cob, and also my covenant with I'saac, and also my covenant with A'bra-ham will I remember; and I will remember the land. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of E'gypt in the sight of the heathen, that I might be their God: I am the LORD.

These are the statutes and judgments and laws, which the LORD made between him and the children of Is'ra-el in mount Si'na-i by the hand of Mo'ses.

THE PEOPLE NUMBERED.



AND the LORD spake unto Mo'ses in the wilderness of Si'na-i, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of E'gypt, saying, Take ye the sum of all the congregation of the children of Is'ra-el, after their families, by the house of their fathers, with the number of their names, every male by their polls; from twenty years old and upward, all that are able to go forth to war in Is'ra-el: thou and Aar'on shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers. And Mo'ses and Aar'on assembled all the congregation together on the first day of the second month, and as the LORD commanded Mo'ses, so he numbered them in the wilderness of Si'na-i. All they that were numbered were six hundred thousand and three hundred and fifty.

But the Le'vites after the tribe of their fathers were not numbered among them. For the LORD had spoken unto Mo'ses, saying, Only thou shalt not number the tribe of Le'vi, neither take the sum of them among the children of Is'ra-el: but thou shalt appoint the Le'vites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Le'vites shall take it down; and when the tabernacle is to be pitched, the Le'vites shall set it up: and the stranger that cometh nigh shall be put to death.

And the LORD spake unto Mo'ses, saying, Bring the tribe of Le'vi near, and present them before Aar'on the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And thou shalt give the Le'vites unto Aar'on and to his sons: they are wholly given unto him out of the children of Is'ra-el. And thou shalt appoint Aar'on and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

And the LORD spake unto Mo'ses, saying, And I, behold, I have taken the Le'vites from among the children of Is'ra-el instead of all the firstborn among the children of Is'ra-el: therefore the Le'vites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of E'gypt I hallowed unto me all the firstborn in Is'ra-el, both man and beast: mine shall they be: I am the LORD.

And the LORD spake unto Mo'ses in the wilderness of Si'na-i, saying, Number the children of Le'vi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. And Mo'ses numbered them according to the word of the LORD, as he was commanded. All that were numbered of the Le'vites, which Mo'ses and Aar'on numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

And the LORD said unto Mo'ses, Number all the firstborn of the males of the children of Is'ra-el from a month old and upward. And Mo'ses numbered, as the LORD commanded him, all the firstborn among the children of Is'ra-el. And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

And the LORD spake unto Mo'ses, saying, Take the Le'vites instead of all the firstborn among the children of Is'ra-el, and the cattle of the Le'vites instead of their cattle; and the Le'vites shall be mine: I am the LORD. And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Is'ra-el, which are more than the Le'vites; thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them. And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aar'on and to his sons. And Mo'ses took the redemption money of them that were over and above them that were redeemed by the Le'vites: and Mo'ses gave the money of them that were redeemed unto Aar'on and to his sons, according to the word of the LORD, as the LORD commanded Mo'ses. [And Mo'ses gave the Le'vites charge of the tabernacle and of the holy things.]

And the LORD spake unto Mo'ses, saying, Speak unto the children of Is'-

ra-el, and say unto them, When either man or woman shall separate themselves to vow a vow of a Naz'a-rite, to separate themselves unto the LORD; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

And the LORD spake unto Mo'ses, saying, Speak unto Aar'on and unto his sons, saying, On this wise ye shall bless the children of Is'ra-el, saying unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Is'ra-el, and I will bless them.

THE PRINCES' OFFERINGS.

IT came to pass on the day that Mo'ses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; that the princes of Is'ra-el, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: and they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

And the LORD spake unto Mo'ses, saying, Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Le'vites, to every man according to his service. And Mo'ses took the wagons and the oxen, and gave them unto the Le'vites. Two wagons and four oxen he gave unto the sons of Ger'shom, according to their service: and four wagons and eight oxen he gave unto the sons of Mer'a-ri, according unto their service, under the hand of Ith'a-mar the son of Aar'on the priest. But unto the sons of Ko'hath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. And the LORD said unto Mo'ses, They shall offer their offering, each prince on his

day, for the dedicating of the altar. And he that offered his offering the first day was Nah'shon the son of Am-min'a-dab, of the tribe of Ju'dah: and his offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering: one spoon of ten shekels of gold, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five

rams, five he goats, five lambs of the first year: this was the offering of Nah'shon the son of Am-min'a-dab.

[And each of the eleven other princes of Is'ra-el made the same offering on his day.]

This was the dedication of the altar, in the day when it was anointed, by the princes of Is'ra-el: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each charger of silver weighing a hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary: the golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was a hundred and twenty shekels. All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the



A LEVITE.

rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

And when Mo'ses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim: and he spake unto him.



THE JOURNEY FROM SINAI TO PARAN.

ON the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Is'ra-el journeyed: and in the place where the cloud abode, there the children of Is'ra-el pitched their tents. At the commandment of the LORD the children of Is'ra-el journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Is'ra-el kept the charge of the LORD, and journeyed not.

And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Is'ra-el abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Mo'ses.

And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Is'ra-el took their journeys out of the wilderness of Si'na-i; and the cloud rested in the wilderness of Pa'ran. And they first took their journey according to the commandment of the LORD by the hand of Mo'ses. And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. And the cloud of the LORD was upon them by day, when they went out of the camp.

And it came to pass, when the ark set forward, that Mo'ses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Is'ra-el.

THE PEOPLE COMPLAIN.



AND when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Mo'ses; and when Mo'ses prayed unto the LORD, the fire was quenched. And he called the name of the place Tab'e-rah: because the fire of the LORD burnt among them.

And the mixed multitude that was among them fell a lusting: and the children of Is'ra-el also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in E'gypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, besides this manna, before our eyes. And the manna was as coriander seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.

Then Mo'ses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Mo'ses also was displeased. And Mo'ses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

And the LORD said unto Mo'ses, Gather unto me seventy men of the elders of Is'ra-el, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in E'gypt: therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty

days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of E'gypt?

And Mo'ses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the LORD said unto Mo'ses, is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

And Mo'ses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kib'roth-hat-ta'a-vah: because there they buried the people that lusted. And the people journeyed from Kib'roth-hat-ta'a-vah unto Ha-ze'roth; and abode at Ha-ze'roth.

MIRIAM AND AARON REBUKED.



AND Mir'i-am and Aar'on spake against Mo'ses because of the E-thi-o'pi-an woman whom he had married: for he had married an E-thi-o'pi-an woman. And they said, Hath the LORD indeed spoken only by Mo'ses? hath he not spoken also by us? And the LORD heard it. (Now the man Mo'ses was very meek, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Mo'ses, and unto Aar'on, and unto Mir'i-am, Come out ye three unto the tabernacle of the congregation. And they three came out. And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aar'on and Mir'i-am: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the LORD



will make myself known unto him in a vision, and will speak unto him in a dream. My servant Mo'ses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Mo'ses? And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Mir'i-am became leprous, white as snow: and Aar'on looked upon Mir'i-am, and, behold, she was leprous.

And Aar'on said unto Mo'ses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Mo'ses cried unto the LORD, saying, Heal her now, O God, I beseech thee. And the LORD said unto Mo'ses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

And Mir'i-am was shut out from the camp seven days: and the people journeyed not till Mir'i-am was brought in again. And afterward the people moved from Ha-ze'roth, and pitched in the wilderness of Pa'ran.

SPIES SENT OUT.



THE LORD spake unto Mo'ses, saying, Send thou men, that they may search the land of Ca'naan, which I give unto the children of Is'ra-el: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Mo'ses sent them to spy out the land of Ca'naan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

So they went up, and searched the land from the wilderness of Zin unto Re'hob, as men come to Ha'math. And they ascended by the south, and came unto He'bron; where A-hi'man, She'shai, and Tal'mai, the children of A'nak were. (Now He'bron was built seven years before Zo'an in E'gypt.) And they came unto the brook Esh'col, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the

brook Esh'col, because of the cluster of grapes which the children of Is'ra-el cut down from thence. And they returned from searching of the land after forty days.

And they went and came to Mo'ses, and to Aar'on, and all the congregation of the children of Is'ra-el, unto the wilderness of Pa'ran, to Ka'desh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of A'nak there. The Am'a-lek-ites dwell in the land of the south: and the Hit'tites, and the Jeb'u-sites, and the Am'o-rites, dwell in the mountains: and the Ca'na'an-ites dwell by the sea, and by the coast of Jor'dan.

And Ca'leb [one of the spies] stilled the people before Mo'ses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Is'ra-el, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of A'nak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

THE ISRAELITES TURNED BACK.



AND all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Is'ra-el murmured against Mo'ses and against Aar'on: and the whole congregation said unto them, Would God that we had died in the land of E'gypt! or would God we had died in this wilderness! And wherefore hath the LORD brought unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into E'gypt? And they said one to another, Let us make a captain, and let us return into E'gypt. Then Mo'ses and Aar'on fell on their faces before all the assembly of the congregation of the children of Is'ra-el.

And Josh'u-a the son of Nun, and Ca'leb the son of Je-phun'neh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Is'ra-el, saying, the land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear

ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Is'ra-el.

And the LORD said unto Mo'ses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

And Mo'ses said unto the LORD, Then the E-gyp'tians shall hear it (for thou broughtest up this people in thy might from among them); and they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from E'gypt even until now.

And the LORD said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in E'gypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: but my servant Ca'leb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. To morrow turn you, and get you into the wilderness by the way of the Red sea.

And the LORD spake unto Mo'ses and unto Aar'on, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Is'ra-el, which they murmur against me. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein,

save Ca'leb the son of Je-phun'neh, and Josh'u-a the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

And the men which Mo'ses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the LORD. But Josh'u-a the son of Nun, and Ca'leb the son of Je-phun'neh, which were of the men that went to search the land, lived still. And Mo'ses told these sayings unto all the children of Is'ra-el: and the people mourned greatly.

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned. And Mo'ses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. Go not up, for the LORD is not among you; that ye be not smitten before your enemies. For the Am'a-lek-ites and the Ca'naan-ites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Mo'ses, departed not out of the camp. Then the Am'a-lek-ites came down, and the Ca'naan-ites which dwelt in that hill, and smote them, and discomfited them, even unto Hor'mah.

And while the children of Is'ra-el were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Mo'ses and Aar'on, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Mo'ses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Mo'ses.

And the LORD spake unto Mo'ses, saying, Speak unto the children of Is'ra-el, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them..

THE REBELLION OF KORAH.



NOW Ko'rah, the son of Iz'har, the son of Ko'hath, the son of Le'vi, and Da'than and A-bi'ram, the sons of E-li'ab, and On, the son of Pe'leth, sons of Reu'ben, took men: and they rose up before Mo'ses, with certain of the children of Is'ra-el, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Mo'ses and against Aar'on, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

And when Mo'ses heard it, he fell upon his face: and he spake unto Ko'rah and unto all his company, saying, Even to morrow the LORD will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. This do: Take you censers, Ko'rah, and all his company; and put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Le'vi.

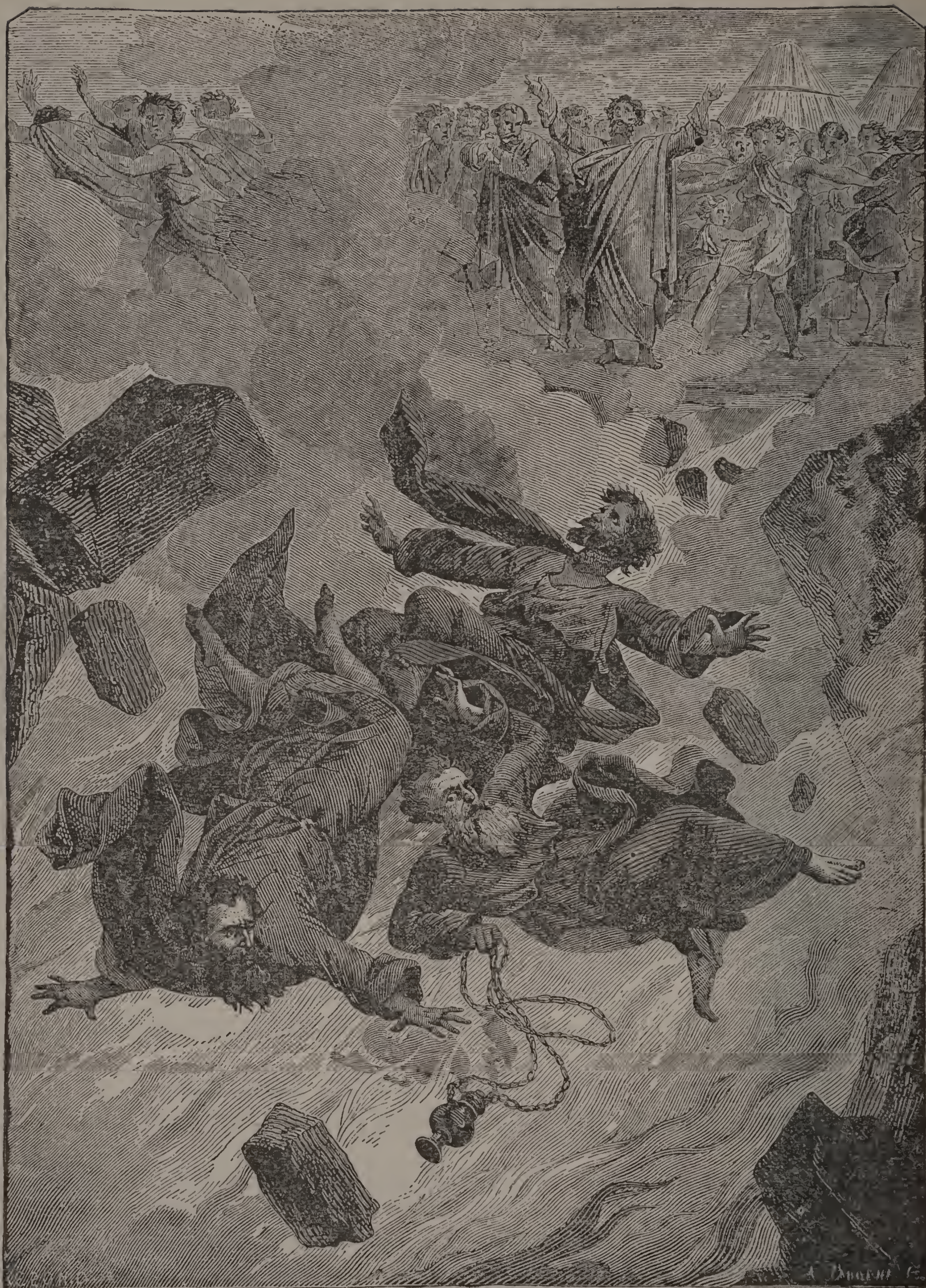
And Mo'ses said unto Ko'rah, Hear, I pray you, ye sons of Le'vi: Seemeth it but a small thing unto you, that the God of Is'ra-el hath separated you from the congregation of Is'ra-el, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Le'vi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the LORD: and what is Aar'on, that ye murmur against him?

And Mo'ses sent to call Da'than and A-bi'ram, the sons of E-li'ab; which said, We will not come up: is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

And Mo'ses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

And Mo'ses said unto Ko'rah, Be thou and all thy company before the LORD, thou, and they, and Aar'on, to morrow: and take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aar'on, each of you his censer.

And they took every man his censer, and put fire in them, and laid incense



THE EARTH OPENS AND SWALLOWS UP KORAH.

thereon, and stood in the door of the tabernacle of the congregation with Mo'ses and Aar'on. And Ko'rah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

And the LORD spake unto Mo'ses and unto Aar'on, saying, Separate yourselves from among this congregation, that I may consume them in a moment.

And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

And the LORD spake unto Mo'ses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Ko'rah, Da'than, and A-bi'ram.

And Mo'ses rose up and went unto Da'than and A-bi'ram; and the elders of Is'ra-el followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Ko'rah, Da'than, and A-bi'ram, on every side: and Da'than and A-bi'ram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

And Mo'ses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Ko'rah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Is'ra-el that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

But on the morrow all the congregation of the children of Is'ra-el murmured against Mo'ses and against Aar'on, saying, Ye have killed the people of the LORD. And it came to pass, when the congregation was gathered against Mo'ses and against Aar'on, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. And Mo'ses and Aar'on came before the tabernacle of the congregation.

And the LORD spake unto Mo'ses, saying, Get you up from among this

congregation, that I may consume them as in a moment. And they fell upon their faces.

And Mo'ses said unto Aar'on, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

And Aar'on took as Mo'ses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Ko'rah. And Aar'on returned unto Mo'ses unto the door of the tabernacle of the congregation: and the plague was stayed.

AARON'S ROD BUDS.



AND the LORD spake unto Mo'ses, saying, Speak unto the children of Is'ra-el, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aar'on's name upon the rod of Le'vi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Is'ra-el, whereby they murmur against you.

And Mo'ses spake unto the children of Is'ra-el, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aar'on was among their rods. And Mo'ses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that on the morrow Mo'ses went into the tabernacle of witness; and, behold, the rod of Aar'on for the house of Le'vi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Mo'ses brought out all the rods from before the LORD unto all the children of Is'ra-el: and they looked, and took every man his rod.

And the LORD said unto Mo'ses, Bring Aar'on's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Mo'ses did so: as the LORD commanded him, so did he. And the children of Is'ra-el spake unto Mo'ses, saying, Behold, we die, we perish, we all perish. Whosoever com-

eth any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

And the LORD spake unto Aar'on, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Is'ra-el. And, behold, I have given the children of Le'vi all the tenth in Is'ra-el for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.



THE BUDDING OF AARON'S ROD.

Neither must the children of Is'ra-el henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Le'vites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Is'ra-el they have no inheritance.

Then came the children of Is'ra-el, even the whole congregation, into the

desert of Zin in the first month: and the people abode in Ka'desh; and Mir'-i-am died there, and was buried there.

And there was no water for the congregation: and they gathered themselves together against Mo'ses and against Aar'on. And the people chode with Mo'ses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of E'gypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Mo'ses and Aar'on went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

And the LORD spake unto Mo'ses, saying, Take the rod, and gather thou the assembly together, thou and Aar'on thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

And Mo'ses took the rod from before the LORD, as he commanded him. And Mo'ses and Aar'on gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Mo'ses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the LORD spake unto Mo'ses and Aar'on, Because ye believed me not, to sanctify me in the eyes of the children of Is'ra-el, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Mer'i-bah; because the children of Is'ra-el strove with the LORD, and he was sanctified in them.

And Mo'ses sent messengers from Ka'desh unto the king of E'dom: Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.

And E'dom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And E'dom came out against him with much people, and with a strong hand. Thus E'dom refused to give Is'ra-el passage through his border: wherefore Is'ra-el turned away from him.

And the children of Is'ra-el, even the whole congregation, journeyed from Ka'desh, and came unto mount Hor. And the LORD spake unto Mo'ses and Aar'on in mount Hor, by the coast of the land of E'dom, saying, Aar'on shall be gathered unto his people: for he shall not enter into the land which I

have given unto the children of Is'ra-el, because ye rebelled against my word at the water of Mer'i-bah. Take Aar'on and E-le-a'zar his son, and bring them up unto mount Hor: and strip Aar'on of his garments, and put them upon E-le-a'zar his son: and Aar'on shall be gathered unto his people, and shall die there.

And Mo'ses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. And Mo'ses stripped Aar'on of his garments, and put them upon E-le-a'zar his son; and Aar'on died there in the top of the mount: and Mo'ses and E-le-a'zar came down from the mount. And when all the congregation saw that Aar'on was dead, they mourned for Aar'on thirty days, even all the house of Is'ra-el.

THE BRAZEN SERPENT.



AND they journeyed from mount Hor by the way of the Red sea, to compass the land of E'dom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Mo'ses, Wherefore have ye brought us up out of E'gypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Is'ra-el died.

Therefore the people came to Mo'ses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD that he take away the serpents from us. And Mo'ses prayed for the people. And the LORD said unto Mo'ses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Mo'ses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

And Is'ra-el sent messengers unto Si'hon king of the Am'o-rites, saying, Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders. And Si'hon would not suffer Is'ra-el to pass through his border: but Si'hon gathered all his people together, and went out against Is'ra-el into the wilderness: and he came to Ja'haz, and fought against Is'ra-el. And Is'ra-el smote him with the edge of the sword, and possessed his land from Ar'non unto Jab'bok, even unto the children of Am'mon: for the border of the children of Am'mon was strong. And Is'ra-el took all these cities: and Is'ra-el dwelt in all the cities of the Am'o-rites, in Hesh'bon, and in all the villages thereof. Thus Is'ra-el dwelt in the land of the Am'o-rites.



And they turned and went up by the way of Ba'shan: and Og the king of Ba'shan went out against them, he, and all his people, to the battle at Ed're-i. And the LORD said unto Mo'ses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Si'hon king of the Am'o-rites, which dwelt at Hesh'bon. So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

BALAAM AND BALAK.



THE children of Is'ra-el set forward, and pitched in the plains of Mo'ab on this side Jor'dan by Jer'i-cho.

And Ba'lak the son of Zip'por saw all that Is'ra-el had done to the Am'or-ites. And Mo'ab was sore afraid of the people, because they were many: and Mo'ab was distressed because of the children of Is'ra-el. And Mo'ab said unto the elders of Mid'i-an, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Ba'lak the son of Zip'por was king of the Mo'ab-ites at that time.

He sent messengers therefore unto Ba'laam the son of Be'or to Pe'thor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from E'gypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

And the elders of Mo'ab and the elders of Mid'i-an departed with the rewards of divination in their hand; and they came unto Ba'laam, and spake unto him the words of Ba'lak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Mo'ab abode with Ba'laam.

And God came unto Ba'laam, and said, What men are these with thee? And Ba'laam said unto God, Ba'lak the son of Zip'por, king of Mo'ab, hath sent unto me, saying, Behold, there is a people come out of E'gypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Ba'laam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

And Ba'laam rose up in the morning, and said unto the princes of Ba'lak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes of Mo'ab rose up, and they went unto Ba'lak, and said, Ba'laam refuseth to come with us.

And Ba'lak sent yet again princes, more, and more honourable than they. And they came to Ba'laam, and said to him, Thus saith Ba'lak the son of Zip'por, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Ba'laam answered and said unto the servants of Ba'lak, If Ba'lak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.



BALAAM AND THE ANGEL.

And God came unto Ba'laam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Ba'laam rose up in the morning, and saddled his ass, and went with the princes of Mo'ab.

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his

ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Ba'laam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Ba'laam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Ba'laam: and Ba'laam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Ba'laam, What have I done unto thee, that thou hast smitten me these three times? And Ba'laam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Ba'laam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the LORD opened the eyes of Ba'laam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Ba'laam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the LORD said unto Ba'laam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Ba'laam went with the princes of Ba'lak.

And when Ba'lak heard that Ba'laam was come, he went out to meet him unto a city of Mo'ab, which is in the border of Ar'non, which is in the utmost coast. And Ba'lak said unto Ba'laam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Ba'laam said unto Ba'lak, Lo, I am come unto thee: have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak. And Ba'laam went with Ba'lak, and they came unto Kir-jath-hu'zoth. And Ba'lak offered oxen and sheep, and sent to Ba'laam, and to the princes that were with him.

And it came to pass on the morrow, that Ba'lak took Ba'laam, and brought him up into the high places of Ba'al, that thence he might see the utmost part of the people. And Ba'laam said unto Ba'lak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Ba'lak did as

Ba'laam had spoken; and Ba'lak and Ba'laam offered on every altar a bullock and a ram. And Ba'laam said unto Ba'lak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me; and whatsoever he sheweth me I will tell thee. And he went to a high place.

And God met Ba'laam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the LORD put a word in Ba'laam's mouth, and said, return unto Ba'lak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Mo'ab.

And he took up his parable, and said, Ba'lak the king of Mo'ab hath brought me from A'ram, out of the mountains of the east, saying, Come, curse me Ja'cob, and come, defy Is'ra-el. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Ja'cob, and the number of the fourth part of Is'ra-el? Let me die the death of the righteous, and let my last end be like his?

And Ba'lak said unto Ba'laam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

And Ba'lak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

And he brought him into the field of Zo'phim, to the top of Pis'gah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Ba'lak, Stand here by thy burnt offering, while I meet the LORD yonder. And the LORD met Ba'laam, and put a word in his mouth, and said, Go again unto Ba'lak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Mo'ab with him. And Ba'lak said unto him, What hath the LORD spoken?

And he took up his parable, and said, Rise up, Ba'lak, and hear; hearken unto me, thou son of Zip'por: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Ja'cob, neither hath he seen perverseness in Is'ra-el: the LORD his God is with him, and the shout of a king is among them. God brought them out of E'gypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Ja'cob, neither is there any divination against Is'ra-el: according to this time it shall be said of Ja'cob and of Is'ra-el, What hath God wrought! Behold, the people shall rise up

as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

And Ba'lak said unto Ba'laam, Neither curse them at all, nor bless them at all. But Ba'laam answered and said unto Ba'lak, Told not I thee, saying, All that the LORD speaketh, that I must do?

And Ba'lak said unto Ba'laam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Ba'lak brought Ba'laam unto the top of Pe'or, that looketh toward Jesh'i-mon. And Ba'laam said unto Ba'lak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Ba'lak did as Ba'laam had said, and offered a bullock and a ram on every altar.

And when Ba'laam saw that it pleased the LORD to bless Is'ra-el, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Ba'laam lifted up his eyes, and he saw Is'ra-el abiding in his tents according to their tribes; and the Spir'it of God came upon him. And he took up his parable, and said, Ba'laam the son of Be'or hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Al-might'y, falling into a trance, but having his eyes open: How goodly are thy tents, O Ja'cob, and thy tabernacles, O Is'ra-el! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloës which the LORD hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than A'gag, and his kingdom shall be exalted. God brought him forth out of E'gypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

And Ba'lak's anger was kindled against Ba'laam, and he smote his hands together: and Ba'lak said unto Ba'laam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. And Ba'laam said unto Ba'lak, Spake I not also to thy messengers which thou sentest unto me, saying, If Ba'lak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable, and said, Ba'laam the son of Be'or hath said, and the man whose eyes are open hath said: he hath said, which heard the

words of God, and knew the knowledge of the Most High, which saw the vision of the Al-might'y, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Ja'cob, and a Sceptre shall rise out of Is'ra-el, and shall smite the corners of Mo'ab, and destroy all the children of Sheth. And E'dom shall be a possession, Se'ir also shall be a possession for his enemies; and Is'ra-el shall do valiantly. Out of Ja'cob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

And Ba'laam rose up, and went and returned to his place: and Ba'lak also went his way.

THE SECOND NUMBERING OF THE PEOPLE.

AND it came to pass that the LORD spake unto Mo'ses and unto E-le-a'zar the son of Aar'on the priest, saying, Take the sum of all the congregation of the children of Is'ra-el, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Is'ra-el. These were the numbered of the children of Is'ra-el, six hundred thousand and a thousand seven hundred and thirty. These are they that were numbered by Mo'ses and E-le-a'zar the priest, who numbered the children of Is'ra-el in the plains of Mo'ab by Jor'dan near Jer'i-cho. But among these there was not a man of them whom Mo'ses and Aar'on the priest numbered, when they numbered the children of Is'ra-el in the wilderness of Si'na-i. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Ca'leb the son of Je-phun'neh, and Josh'u-a the son of Nun.

And the LORD said unto Mo'ses, Get thee up into this mount Ab'a-rim, and see the land which I have given unto the children of Is'ra-el. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aar'on thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Mer'i-bah in Ka'desh in the wilderness of Zin.

And Mo'ses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. And the LORD said unto Mo'ses, Take thee Josh'u-a the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before E-le-a'zar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Is'ra-el may be

obedient. And he shall stand before E-le-a'zar the priest, who shall ask counsel for him after the judgment of U'rim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Is'ra-el with him, even all the congregation.

And Mo'ses did as the LORD commanded him: and he took Josh'u-a, and set him before E-le-a'zar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Mo'ses.

And the LORD spake unto Mo'ses, saying, Avenge the children of Is'ra-el of the Mid'i-an-ites [for the Mid'i-an-ites had caused the children of Is'ra-el to sin]: afterward shalt thou be gathered unto thy people. And Mo'ses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Mid'i-an-ites, and avenge the LORD of Mid'i-an. And they warred against the Mid'i-an-ites, as the LORD commanded Mo'ses; and they slew all the males. And they slew the kings of Mid'i-an: Ba-laam also the son of Be'or they slew with the sword.

Now the children of Reu'ben and the children of Gad had a very great multitude of cattle: and when they saw the land of Ja'zer, and the land of Gil'e-ad, that, behold, the place was

a place for cattle; the children of Gad and the children of Reu'ben came and spake unto Mo'ses, and to E-le-a'zar the priest, and unto the princes of the congregation, saying, If we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jor'dan.

And Mo'ses said unto the children of Gad and to the children of Reu'ben, Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Is'ra-el from going over into the land which the LORD hath given them?

And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready



A JEWISH PRIEST.

armed before the children of Is'ra-el, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land. We will not return unto our houses, until the children of Is'ra-el have inherited every man his inheritance.

And Mo'ses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, then afterward ye shall return, and this land shall be your possession before the LORD. Build you cities for your little ones, and folds for your sheep, and do that which hath proceeded out of your mouth.

And the children of Gad and the children of Reu'ben spake unto Mo'ses, saying, Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gil'e-ad: but thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

And Mo'ses gave unto them, even to the children of Gad, and to the children of Reu'ben, and unto half the tribe of Ma-nas'seh the son of Jo'seph, the kingdom of Si'hon king of the Am'o-rites, and the kingdom of Og king of Ba'shan, the land, with the cities thereof in the coasts, even the cities of the country round about.

And the LORD spake unto Mo'ses in the plains of Mo'ab by Jor'dan near Jer'i-cho, saying, Speak unto the children of Is'ra-el, and say unto them, When ye are passed over Jor'dan into the land of Ca'naan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: and ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

And the LORD spake unto Mo'ses in the plains of Mo'ab by Jor'dan near Jer'i-cho, saying, Command the children of Is'ra-el, that they give unto the Le'vites, of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Le'vites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And among the cities which ye shall give unto the Le'vites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither:

and to them ye shall add forty and two cities. So all the cities which ye shall give to the Le'vites shall be forty and eight cities: them shall ye give with their suburbs. And of these cities which ye shall give, six cities shall ye have for refuge. Ye shall give three cities on this side Jor'dan, and three cities shall ye give in the land of Ca'naan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Is'ra-el, and for



ESCAPING INTO A CITY OF REFUGE.

the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: because he should have remained in the city of his refuge

until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

THE DEATH OF MOSES.

AND it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Mo'ses spake unto the children of Is'ra-el, according unto all that the LORD had given him in commandment unto them; after he had slain Si'hon the king of the Am'o-rites, which dwelt in Hesh'bon, and Og the king of Ba'shan, which dwelt at As'ta-roth in Ed're-i. [And Mo'ses rehearsed to the people the story of their wanderings in the wilderness, and said unto them,] I commanded Josh'u-a at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest. Ye shall not fear them: for the LORD your God he shall fight for you. And I besought the LORD at that time, saying, O LORD God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jor'dan, that goodly mountain, and Leb'a-non.

But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pis'gah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jor'dan. But charge Josh'u-a, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the LORD thy God in Ho'reb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me

all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire, even a jealous God.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jor'dan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

[And after rehearsing to them the Ten Commandments, Mo'ses said,] Hear, O Is'ra-el: The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to A'bra-ham, to I'saac, and to Ja'cob, to give thee great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the LORD, which brought thee forth out of the land of E'gypt, from the house of bondage.

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers. And thou shalt remember all the way which



BRINGING THE FIRST FRUITS.

the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the LORD your God, which I command you this day: and a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

And it shall be, when thou art come unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. And thou shalt speak and say before the LORD thy God, A Syr'i-an ready to perish was my father; and he went down into E'gypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the E-gyp'tians evil entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: and the LORD brought us forth out of E'gypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God.

Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest

keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be a holy people unto the LORD thy God, as he hath spoken.

And Mo'ses charged the people the same day, saying, These shall stand upon mount Ger'i-zim to bless the people, when ye are come over Jor'dan; Sim'e-on, and Le'vi, and Ju'dah, and Is'sa-char, and Jo'seph, and Ben'ja-min: and these shall stand upon mount E'bal to curse; Reu'ben, Gad, and Ash'er, and Zeb'u-lun, Dan, and Naph'ta-li. And the Le'vites shall speak, and say unto all the men of Is'ra-el with a loud voice, Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen. Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen. Cursed be he that removeth his neighbour's landmark: and all the people shall say, Amen. Cursed be he that maketh the blind to wander out of the way: and all the people shall say, Amen. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen. Cursed be he that smiteth his neighbour secretly: and all the people shall say, Amen. Cursed be he that taketh reward to slay an innocent person: and all the people shall say, Amen. Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen.

And it shall come to pass, If thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

For this commandment which I command thee this day, is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jor'dan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to A'braham, to I'saac, and to Ja'cob, to give them.

And Mo'ses went and spake these words unto all Is'ra-el. And he said unto them, I am a hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jor'dan. The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Josh'u-a, he shall go over before thee, as the LORD hath said.

And Mo'ses wrote this law, and delivered it unto the priests the sons of Le'vi, which bare the ark of the covenant of the LORD, and unto all the elders of Is'ra-el. And Mo'ses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Is'ra-el is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Is'ra-el in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this

law: and that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jor'dan to possess it.

And the LORD said unto Mo'ses, Behold, thy days approach that thou must die: call Josh'u-a, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Mo'ses and Josh'u-a went, and presented themselves in the tabernacle of the congregation. And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. And the LORD spake unto Mo'ses that selfsame day, saying, Get thee up into this mountain Ab'a-rim, unto mount Ne'bo, which is in the land of Mo'ab, that is over against Jer'i-cho; and behold the land of Ca'naan, which I give unto the children of Is'ra-el for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aar'on thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Is'ra-el at the waters of Mer'i-bah-Ka'desh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Is'ra-el. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Is'ra-el.

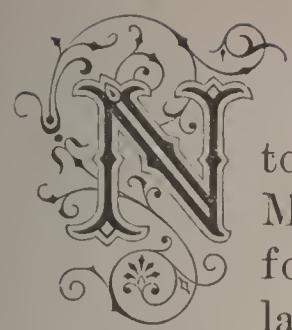
And Mo'ses went up from the plains of Mo'ab unto the mountain of Ne'bo, to the top of Pis'gah, that is over against Jer'i-cho: and the LORD shewed him all the land of Gil'e-ad, unto Dan, and all Naph'ta-li, and the land of E'phra-im, and Ma-nas'seh, and all the land of Ju'dah, unto the utmost sea, and the south, and the plain of the valley of Jer'i-cho, the city of palm trees, unto Zo'ar. And the LORD said unto him, This is the land which I swear unto A'bra-ham, unto I'saac, and unto Ja'cob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Mo'ses the servant of the LORD died there in the land of Mo'ab, according to the word of the LORD. And he buried him in a valley in the land of Mo'ab, over against Beth-pe'or: but no man knoweth of his sepulchre unto this day.

And Mo'ses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Is'ra-el wept for Mo'ses in the plains of Mo'ab thirty days: so the days of weeping and mourning for Mo'ses were ended. And Josh'u-a the son of Nun was full of the spirit of wisdom; for Mo'ses had laid his hands upon him: and the children of Is'ra-el hearkened unto him, and did as the LORD commanded Mo'ses.

And there arose not a prophet since in Is'ra-el like unto Mo'ses, whom the LORD knew face to face, in all the signs and the wonders which the LORD sent him to do in the land of E'gypt, to Pha'raoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Mo'ses shewed in the sight of all Is'ra-el.

RAHAB AND THE SPIES.



NOW after the death of Mo'ses the servant of the LORD, it came to pass, that the LORD spake unto Josh'u-a the son of Nun, Mo'ses' minister, saying, Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, even to the children of Is'ra-el. There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, so I will be with thee: I will not fail thee; nor forsake thee. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Mo'ses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Then Josh'u-a commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jor'dan, to go in to possess the land, which the LORD your God giveth you to possess it.

And to the Reu'ben-ites, and to the Gad'ites, and to half the tribe of Manas'seh, spake Josh'u-a, saying, Remember the word which Mo'ses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Mo'ses gave you on this side Jor'dan; but ye shall pass before your brethren, armed, all the mighty men of valour, and help them; until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Mo'ses the LORD's servant gave you on this side Jor'dan toward the sunrising.

And they answered Josh'u-a, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Mo'ses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Mo'ses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

And Josh'u-a the son of Nun sent out of Shit'tim two men to spy secretly, saying, go view the land, even Jer'i-cho. And they went, and came into the house [of a certain woman] named Ra'hab, and lodged there. And it was told the king of Jer'i-cho, saying, Behold, there came men in hither to night of the children of Is'ra-el to search out the country. And the king of Jer'i-cho sent

unto Ra'hab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out; whither the men went, I wot not; pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jor'dan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.



THE ESCAPE OF THE SPIES.

And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of E'gypt; and what ye did unto the two kings of the Am'o-rites, that were on the other side Jor'dan, Si'hon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in

earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, according unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. So the two men returned, and descended from the mountain, and passed over, and came to Josh'u-a the son of Nun, and told him all things that befell them: and they said unto Josh'u-a, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

THE CROSSING OF JORDAN.



AND Josh'u-a rose early in the morning; and they removed from Shit'tim, and came to Jor'dan, he and all the children of Is'ra-el, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Le'vites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not



THE ISRAELITES CROSSING THE JORDAN.

near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. And Josh'u-a said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you. And Josh'u-a spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

And the LORD said unto Josh'u-a, This day will I begin to magnify thee in the sight of all Is'ra-el, that they may know that, as I was with Mo'ses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jor'dan, ye shall stand still in Jor'dan.

And Josh'u-a said unto the children of Is'ra-el, Come hither, and hear the words of the LORD your God. And Josh'u-a said, Hereby ye shall know that the living God is among you. Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jor'dan. Now therefore take you twelve men out of the tribes of Is'ra-el, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jor'dan, that the waters of Jor'dan shall be cut off from the waters that come down from above; and they shall stand upon a heap.

And it came to pass, when the people removed from their tents, to pass over Jor'dan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jor'dan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jor'dan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon a heap very far from the city Ad'am, that is beside Zar'e-tan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jer'i-cho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jor'dan, and all the Is'ra-el-ites passed over on dry ground, until all the people were passed clean over Jor'dan.

And it came to pass, when all the people were clean passed over Jor'dan, that the LORD spake unto Josh'u-a, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jor'dan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. Then Josh'u-a called the twelve men, whom he had prepared of the children of Is'ra-el, out of every tribe a man: and Josh'u-a said unto them, Pass over before the ark of the LORD your God into the midst of Jor'dan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of

the children of Is'ra-el. And the children of Is'ra-el did so as Josh'u-a commanded. And Josh'u-a set up twelve stones in the midst of Jor'dan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. For the priests which bare the ark stood in the midst of Jor'dan, until every thing was finished that the LORD commanded Josh'u-a to speak unto the people, according to all that Mo'ses commanded Josh'u-a: and the people hasted and passed over. And the children of Reu'ben, and the children of Gad, and half the tribe of Ma-nas'seh, passed over armed before the children of Is'ra-el, as Mo'ses spake unto them: about forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jer'i-cho.

On that day the LORD magnified Josh'u-a in the sight of all Is'ra-el; and they feared him, as they feared Mo'ses, all the days of his life. And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jor'dan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jor'dan returned unto their place, and flowed over all his banks, as they did before.

And the people came up out of Jor'dan on the tenth day of the first month, and encamped in Gil'gal, in the east border of Jer'i-cho. And those twelve stones, which they took out of Jor'dan, did Josh'u-a pitch in Gil'gal. And he spake unto the children of Is'ra-el, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Is'ra-el came over this Jor'dan on dry land. For the LORD your God dried up the waters of Jor'dan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

And it came to pass, when all the kings of the Am'o-rites, which were on the side of Jor'dan westward, and all the kings of the Ca'naan-ites, which were by the sea, heard that the LORD had dried up the waters of Jor'dan from before the children of Is'ra-el, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Is'ra-el.

And the children of Is'ra-el encamped in Gil'gal, and kept the passover on the fourteenth day of the month at even in the plains of Jer'i-cho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Is'ra-el manna any more; but they did eat of the fruit of the land of Ca'naan that year.

And it came to pass, when Josh'u-a was by Jer'i-cho, that he lifted up his

eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Josh'u-a went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Josh'u-a fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Josh'u-a, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Josh'u-a did so.

THE DESTRUCTION OF JERICHO.

JER'I-CHO was straitly shut up because of the children of Is'ra-el: none went out, and none came in. And the LORD said unto Josh'u-a, See, I have given into thine hand Jer'i-cho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And Josh'u-a the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. And it came to pass, when Josh'u-a had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets. And Josh'u-a had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

And Josh'u-a rose early in the morning, and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets. And the second

day they compassed the city once, and returned into the camp. So they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.



THE FALLING OF THE WALLS OF JERICHO.

And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'u-a said unto the people, Shout; for the LORD hath given you the city. And the city shall be accursed, even it, and all that are therein, to the LORD: only Ra'hab shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Is'ra-el a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

So the people shouted when the priests blew with the trumpets: and it

came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

But Josh'u-a had said unto the two men that had spied out the country, Go into [Ra'hab's] house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Ra'hab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Is'ra-el. And Josh'u-a saved Ra'hab alive, and her father's household, and all that she had; and she dwelleth in Is'ra-el even unto this day; because she hid the messengers which Josh'u-a sent to spy out Jer'i-cho.

And Josh'u-a adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jer'i-cho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

So the LORD was with Josh'u-a; and his fame was noised throughout all the country.

ACHAN'S SIN AND PUNISHMENT.



UT the children of Is'ra-el committed a trespass in the accursed thing: for A'chan, the son of Car'mi, the son of Zab'di, the son of Ze'rah, of the tribe of Ju'dah, took of the accursed thing: and the anger of the LORD was kindled against the children of Is'ra-el.

And Josh'u-a sent men from Jer'i-cho to A'i, which is beside Beth-a'ven, on the east side of Beth'el, and spake unto them, saying, Go up and view the country. And the men went up and viewed A'i. And they returned to Josh'u-a, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite A'i; and make not all the people to labour thither; for they are but few. So there went up thither of the people about three thousand men; and they fled before the men of A'i. And the men of A'i smote of them about thirty and six men: for they chased them from before the gate even unto Sheb'a-rim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

And Josh'u-a rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Is'ra-el, and put dust upon their heads. And Josh'u-a said, Alas, O LORD God, wherefore hast thou at all brought this people over Jor'dan, to deliver us into the hand of the Am'o-rites, to destroy us? would to God we had been content, and dwelt

on the other side Jor'dan! O Lord, what shall I say, when Is'ra-el turneth their backs before their enemies! For the Ca'naan-ites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

And the LORD said unto Josh'u-a, Get thee up; wherefore liest thou thus upon thy face? Is'ra-el hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Is'ra-el could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Is'ra-el, There is an accursed thing in the midst of thee, O Is'ra-el: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Is'ra-el.

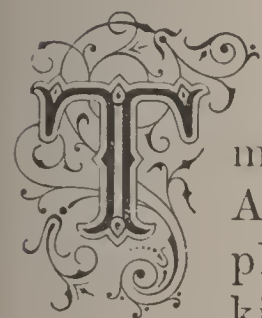
So Josh'u-a rose up early in the morning, and brought Is'ra-el by their tribes; and the tribe of Ju'dah was taken: and he brought the family of Ju'dah; and he took the family of the Zar'hites: and he brought the family of the Zar'hites man by man; and Zab'di was taken: and he brought his household man by man; and A'chan, the son of Car'mi, the son of Zab'di, the son of Ze'rah, of the tribe of Ju'dah, was taken.

And Josh'u-a said unto A'chan, My son, give, I pray thee, glory to the LORD God of Is'ra-el, and make confession unto him; and tell me now what thou hast done; hide it not from me. And A'chan answered Josh'u-a, and said, Indeed I have sinned against the LORD God of Is'ra-el, and thus and thus have I done: when I saw among the spoils a goodly Bab'y-lon-ish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

So Josh'u-a sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Josh'u-a, and unto all the children of Is'ra-el, and laid them out before the LORD. And Josh'u-a, and all Is'ra-el with him, took A'chan the son of Ze'rah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his

asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of A'chor. And Josh'u-a said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Is'ra-el stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of A'chor, unto this day.

AI TAKEN BY STRATAGEM.



THE LORD said unto Josh'u-a, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to A'i: see, I have given into thy hand the king of A'i, and his people, and his city, and his land: and thou shalt do to A'i and her king as thou didst unto Jer'i-cho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

So Josh'u-a arose, and all the people of war, to go up against A'i: and Josh'u-a chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: and I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them (for they will come out after us), till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

Josh'u-a therefore sent them forth; and they went to lie in ambush, and abode between Beth'el and A'i, on the west side of A'i: but Josh'u-a lodged that night among the people. And Josh'u-a rose up early in the morning, and numbered the people, and went up, he and the elders of Is'ra-el, before the people to A'i. And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of A'i: now there was a valley between them and A'i. And he took about five thousand men, and set them to lie in ambush between Beth'el and A'i, on the west side of the city. And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Josh'u-a went that night into the midst of the valley.

And it came to pass, when the king of A'i saw it, that they hasted and rose up early, and the men of the city went out against Is'ra-el to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. And Josh'u-a and all Is'ra-el made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in A'i were called together to pursue after them: and they pursued after Josh'u-a, and were drawn away from the city. And there was not a man left in A'i or Bethel, that went not out after Is'ra-el: and they left the city open, and pursued after Is'ra-el. And the LORD said unto Josh'u-a, Stretch out the spear that is in thy hand toward A'i; for I will give it into thine hand. And Josh'u-a stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. And when the men of A'i looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Josh'u-a and all Is'ra-el saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of A'i. And the other issued out of the city against them; so they were in the midst of Is'ra-el, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape. And the king of A'i they took alive, and brought him to Josh'u-a.

And it came to pass, when Is'ra-el had made an end of slaying all the inhabitants of A'i in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Is'ra-el-ites returned unto A'i, and smote it with the edge of the sword. And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of A'i. For Josh'u-a drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of A'i. Only the cattle and the spoil of that city Is'ra-el took for a prey unto themselves, according unto the word of the LORD which he commanded Josh'u-a. And Josh'u-a burnt A'i, and made it a heap for ever, even a desolation unto this day. And the king of A'i he hanged on a tree until eventide: and as soon as the sun was down, Josh'u-a commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

Then Josh'u-a built an altar unto the LORD God of Is'ra-el in mount E'bal, as Mo'ses the servant of the LORD commanded the children of Is'ra-el, as it is written in the book of the law of Mo'ses, an altar of whole stones, over

which no man hath lifted up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Mo'ses, which he wrote in the presence of the children of Is'ra-el. And all Is'ra-el, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Le'vites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Ger'i-zim, and half of them over against mount E'bal; as Mo'ses the servant of the LORD had commanded before, that they should bless the people of Is'ra-el. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Mo'ses commanded, which Josh'u-a read not before all the congregation of Is'ra-el, with the women, and the little ones, and the strangers that were conversant among them.

THE CRAFT OF THE GIBEONITES.



AND it came to pass, when all the kings which were on this side Jor'dan, in the hills, and in the valleys, and in all the coasts of the great sea over against Leb'a-non, the Hit'tite, and the Am'o-rite, the Ca'naan-ite, the Per'iz-zite, the Hi'vite, and the Jeb'u-site, heard thereof; that they gathered themselves together, to fight with Josh'u-a and with Is'ra-el, with one accord.

And when the inhabitants of Gib'e-on heard what Josh'u-a had done unto Jer'i-cho and to A'i, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. And they went to Josh'u-a unto the camp at Gil-gal, and said unto him, and to the men of Is'ra-el, We be come from a far country: now therefore make ye a league with us. And the men of Is'ra-el said unto the Hi'vites, Peradventure ye dwell among us; and how shall we make a league with you? And they said unto Josh'u-a, We are thy servants. And Josh'u-a said unto them, Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come, because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in E'gypt, and all that he did to the two kings of the Am'o-rites, that were beyond Jor'dan, to Si'hon king of Hesh'bon, and to Og king of Ba'shan, which was at Ash'ta-roth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a

league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Josh'u-a made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.



THE GIBEONITES DECEIVE THE ISRAELITES.

And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Is'ra-el journeyed, and came unto their cities on the third day. Now their cities were Gib'e-on, and Che-phi'rah, and Be-e'roth, and Kir-jath-je'a-rim. And the children of Is'ra-el smote them not, because the princes of the congregation had sworn unto them by the

LORD God of Is'ra-el. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Is'ra-el: now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

And Josh'u-a called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered Josh'u-a, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Is'ra-el, that they slew them not. And Josh'u-a made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

THE CONQUEST OF CANAAN.

IT came to pass, when A-don'i-ze'dek king of Je-ru'sa-lem had heard how Josh'u-a had taken A'i, and had utterly destroyed it; as he had done to Jer'i-cho and her king, so he had done to A'i and her king; and how the inhabitants of Gib'e-on had made peace with Is'ra-el, and were among them; that they feared greatly, because Gib'e-on was a great city, as one of the royal cities, and because it was greater than A'i, and all the men thereof were mighty. Wherefore A-don'i-ze'dek king of Je-ru'sa-lem sent unto Ho'ham king of He'bron, and unto Pi'ram king of Jar'muth, and unto Ja-phi'a king of La'chish, and unto De'bir king of Eg'lon, saying, Come up unto me, and help me, that we may smite Gib'e-on: for it hath made peace with Josh'u-a and with the children of Is'ra-el. Therefore the five kings of the Am'o-rites, the king of Je-ru'sa-lem, the king of He'bron, the king of Jar'muth, the king of La'chish, the king of Eg'lon, gathered themselves together, and went up, they and all their hosts, and encamped before Gib'e-on, and made war against it.

And the men of Gib'e-on sent unto Josh'u-a to the camp to Gil'gal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and

help us: for all the kings of the Am'o-rites that dwell in the mountains are gathered together against us. So Josh'u-a ascended from Gil'gal, he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Josh'u-a, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Josh'u-a therefore came unto them suddenly, and went up from Gil'gal all night. And the LORD discomfited them before Is'ra-el, and slew them with a great slaughter at Gib'e-on, and chased them along the way that goeth up to Beth-ho'ron, and smote them to A-ze'kah, and unto Mak-ke'dah. And it came to pass, as they fled from before Is'ra-el, and were in the going down to Beth-ho'ron, that the LORD cast down great stones from heaven upon them unto A-ze'kah, and they died: they were more which died with hailstones than they whom the children of Is'ra-el slew with the sword.



JOSHUA DEFEATS THE AMORITES.

Then spake Josh'u-a to the LORD in the day when the LORD delivered up the Am'o-rites before the children of Is'ra-el, and he said in the sight of Is'ra-el, Sun, stand thou still upon Gib'e-on; and thou, Moon, in the valley of Aj'a-lon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was

no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Is'ra-el.

And Josh'u-a returned, and all Is'ra-el with him, unto the camp to Gil'gal. But these five kings fled, and hid themselves in a cave at Mak-ke'dah. And it was told Josh'u-a, saying, The five kings are found hid in a cave at Mak-ke'dah. And Josh'u-a said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. And it came to pass, when Josh'u-a and the children of Is'ra-el had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. And all the people returned to the camp to Josh'u-a at Mak-ke'dah in peace: none moved his tongue against any of the children of Is'ra-el. Then said Josh'u-a, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Je-ru'sa-lem, the king of He'bron, the king of Jar'muth, the king of La'chish, and the king of Eg'lon. And it came to pass, when they brought out those kings unto Josh'u-a, that Josh'u-a called for all the men of Is'ra-el, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Josh'u-a said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight. And afterward Josh'u-a smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Josh'u-a commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

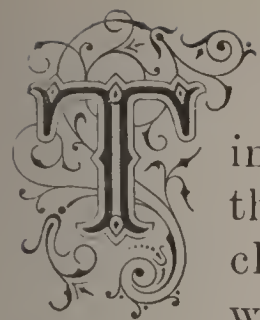
[And after this Josh'u-a fought against the other cities of Ca'naan, and took them, and destroyed them and their kings.]

So Josh'u-a smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Is'ra-el commanded. And Josh'u-a smote them from Ka'desh-bar'ne-a even unto Ga'za, and all the country of Go'shen, even unto Gib'e-on. And all these kings and their land did Josh'u-a take at one time, because the LORD God of Is'ra-el fought for Is'ra-el.



JOSHUA FINDS THE FIVE KINGS IN THE CAVE.

THE DIVISION OF THE LAND.



THESE are the countries which the children of Is'ra-el inherited in the land of Ca'naan, which E-le-a'zar the priest, and Josh'u-a the son of Nun, and the heads of the fathers of the tribes of the children of Is'ra-el, distributed for inheritance to them. By lot was their inheritance, as the LORD commanded by the hand of Mo'ses, for the nine tribes, and for the half tribe. For Mo'ses had given the inheritance of two tribes and a half tribe on the other side Jor'dan: but unto the Le'vites he gave none inheritance among them. For the children of Jo'seph were two tribes, Ma-nas'seh and E'phra-im: therefore they gave no part unto the Le'vites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance. As the LORD commanded Mo'ses, so the children of Is'ra-el did, and they divided the land.

Then the children of Ju'dah came unto Josh'u-a in Gil'gal: and Ca'leb the son of Je-phun'neh the Ken'ez-ite said unto him, Thou knowest the thing that the LORD said unto Mo'ses the man of God concerning me and thee in Ka'desh-bar'ne-a. Forty years old was I when Mo'ses the servant of the LORD sent me from Ka'desh-barn'e-a to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. And Mo'ses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the LORD my God. And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Mo'ses, while the children of Is'ra-el wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Mo'ses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the An'a-kim were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

And Josh'u-a blessed him, and gave unto Ca'leb the son of Je-phun'neh He'bron for an inheritance. He'bron therefore became the inheritance of Ca'leb the son of Je-phun'neh the Ken'ez-ite unto this day; because that he wholly followed the LORD God of Is'ra-el. And the name of He'bron before was Kir'jath-ar'ba; which Ar'ba was a great man among the An'a-kim. And the land had rest from war.

This then was the lot of the tribe of the children of Ju'dah by their families; even to the border of E'dom the wilderness of Zin southward was the uttermost part of the south coast. And their south border was from the shore of the salt sea, from the bay that looketh southward: and the east bor-

der was the salt sea, even unto the end of Jor'dan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jor'dan: and the border went up by the valley of the son of Hin'nom unto the south side of the Jeb'u-site; the same is Je-ru'sa-lem: and the west border was to the great sea, and the coast thereof. This is the coast of the children of Ju'dah round about according to their families. As for the Jeb'u-sites the inhabitants of Je-ru'sa-lem, the children of Ju'dah could not drive them out: but the Jeb'u-sites dwell with the children of Ju'dah at Je-ru'sa-lem unto this day.

And the lot of the children of Jo'seph fell from Jor'dan by Jer'i-cho, unto the water of Jer'i-cho on the east, to the wilderness that goeth up from Jer'i-cho throughout mount Beth'el, and goeth out from Beth'el to Luz, and passeth along unto the borders of Ar'chi to At'a-roth, and goeth down westward to the coast of Japh'le-ti, unto the coast of Beth-ho'ron the nether, and to Ge'zer: and the goings out thereof are at the sea. So the children of Jo'seph, Ma-nas'seh and E'phra-im, took their inheritance. And they drave not out the Ca'naan-ites that dwelt in Ge'zer: but the Ca'naan-ites dwell among the E'phra-im-ites unto this day, and serve under tribute. There was also a lot for the tribe of Ma-nas'seh; for he was the firstborn of Jo'seph; to wit, for Ma'chir the firstborn of Ma-nas'seh, the father of Gil'e-ad: because he was a man of war, therefore he had Gil'e-ad and Ba'shan. There was also a lot for the rest of the children of Ma-nas'seh by their families.

But Ze-lo'phe-had, the son of He'pher, the son of Gil'e-ad, the son of Ma'chir, the son of Ma-nas'seh, had no sons, but daughters: and these are the names of his daughters, Mah'lah, and No'ah, Hog'lah, Mil'cah, and Tir'zah. And they came near before E-le-a'zar the priest, and before Josh'u-a the son of Nun, and before the princes, saying, The LORD commanded Mo'ses to give us an inheritance among our brethren. Therefore, according to the commandment of the LORD, he gave them an inheritance among the brethren of their father. And there fell ten portions to Ma-nas'seh, besides the land of Gil'e-ad and Ba'shan, which were on the other side Jor'dan; because the daughters of Ma-nas'seh had an inheritance among his sons: and the rest of Ma-nas'seh's sons had the land of Gil'e-ad.

And the children of Jo'seph spake unto Josh'u-a, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto? And Josh'u-a answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Per'iz-zites and of the giants, if mount E'phra-im be too narrow for thee. And the children of Jo'seph said, The hill is not enough for us: and all the Ca'naan-ites that dwell in the land of the valley have chariots of iron, both they who are of Beth-she'an and her towns, and they who are of the valley of Jez're-el. And Josh-u-a spake

unto the house of Jo'seph, even to E'phra-im and to Ma-nas'sch, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: but the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Ca'-naan-ites, though they have iron chariots, and though they be strong.

And the whole congregation of the children of Is'ra-el assembled together at Shi'loh, and set up the tabernacle of the congregation there: and the land was subdued before them. And there remained among the children of Is'ra-el seven tribes, which had not yet received their inheritance. And Josh'u-a said unto the children of Is'ra-el, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you? Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me. And they shall divide it into seven parts: Ju'dah shall abide in their coast on the south, and the house of Jo'seph shall abide in their coasts on the north. Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God. But the Le'vites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reu'-ben, and half the tribe of Ma-nas'sch, have received their inheritance beyond Jor'dan on the east, which Mo'ses the servant of the LORD gave them.

And the men arose, and went away: and Josh'u-a charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shi'loh. And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Josh'u-a to the host at Shi'loh. And Josh'u-a cast lots for them in Shi'loh before the LORD: and there Josh'u-a divided the land unto the children of Is'ra-el according to their divisions. And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Le'shem, and took it, and smote it with the edge of the sword, and possessed it, and called Le'shem, Dan, after the name of Dan their father. When they had made an end of dividing the land for inheritance by their coasts, the children of Is'ra-el gave an inheritance to Josh'u-a the son of Nun among them: according to the word of the LORD they gave him the city which he asked, even Tim'nath-se'rah in mount E'phra-im: and he built the city, and dwelt therein.

These are the inheritances, which E-le-a'zar the priest, and Josh'u-a the son of Nun, and the heads of the fathers of the tribes of the children of Is'ra-el, divided for an inheritance by lot in Shi'loh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

And the LORD gave unto Is'ra-el all the land which he sware to give unto

their fathers; and they possessed it, and dwelt therein. And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. There failed not aught of any good thing which the LORD had spoken unto the house of Is'ra-el; all came to pass.

Then Josh'u-a called the Reu'ben-ites, and the Gad'ites, and the half tribe of Ma-nas'seh, and said unto them, Ye have kept all that Mo'ses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Mo'ses the servant of the LORD gave you on the other side Jor'dan. But take diligent heed to do the commandment and the law, which Mo'ses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. So Josh'u-a blessed them, and sent them away: and they went unto their tents.

THE EXHORTATION OF JOSHUA.



AND it came to pass, a long time after that the LORD had given rest unto Is'ra-el from all their enemies round about, that Josh'u-a waxed old and stricken in age. And Josh'u-a called for all Is'ra-el, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: and ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jor'dan, with all the nations that I have cut off, even unto the great sea westward. And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Mo'ses, that ye turn not aside therefrom to the right hand or to the left: but cleave unto the LORD your God, as ye have done unto this day.

And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the

LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

And Josh'u-a gathered all the tribes of Is'ra-el to She'chem, and called for the elders of Is'ra-el, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Josh'u-a said unto all the people, Thus saith the LORD God of Is'ra-el, Your fathers dwelt on the other side of the flood in old time, even Te'rah, the father of A'bra-ham, and the father of Na'chor: and they served other gods. And I took your father A'bra-ham from the other side of the flood, and led him throughout all the land of Ca'naan, and multiplied his seed, and gave him I'saac. And I gave unto I'saac Ja'cob and E'sau: and I gave unto E'sau mount Se'ir, to possess it; but Ja'cob and his children went down into E'gypt. I sent Mo'ses also and Aar'on, and I plagued E'gypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of E'gypt: and ye came unto the sea; and the E-gyp'tians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the LORD, he put darkness between you and the E-gyp'tians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in E'gypt: and ye dwelt in the wilderness a long season. And I brought you into the land of the Am'o-rites, which dwelt on the other side Jor'dan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then Ba'lak the son of Zip'por, king of Mo'ab, arose and warred against Is'ra-el, and sent and called Ba'laam the son of Be'or to curse you: but I would not hearken unto Ba'laam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jor'dan, and came unto Jer'i-cho: and the men of Jer'i-cho fought against you, the Am'o-rites, and the Per'iz-zites, and the Ca'naan-ites, and the Hit'tites, and the Gir'ga-shites, the Hi'vites, and the Jeb'u-sites; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, even the two kings of the Am'o-rites; but not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

Now therefore fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in E'gypt; and serve ye the LORD. And if it seem evil unto you to serve

the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Am'o-rites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods. And Josh'u-a said unto the people, Ye cannot serve the LORD: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Josh'u-a, Nay; but we will serve the LORD. And Josh'u-a said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel. And the people said unto Josh'u-a, the LORD our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in She'chem.

And Josh'u-a wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD. And Josh'u-a said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. So Josh'u-a let the people depart, every man unto his inheritance.

And it came to pass after these things, that Josh'u-a the son of Nun, the servant of the LORD, died, being a hundred and ten years old. And they buried him in the border of his inheritance in Tim'nath-se'rah, which is in mount E'phra-im, on the north side of the hill of Ga'ash. And Is'ra-el served the LORD all the days of Josh'u-a, and all the days of the elders that overlived Josh'u-a, and which had known all the works of the LORD, that he had done for Is'ra-el.

And the bones of Jo'seph, which the children of Is'ra-el brought up out of E'gypt, buried they in She'chem, in a parcel of ground which Ja'cob bought of the sons of Ha'mor the father of She'chem for a hundred pieces of silver; and it became the inheritance of the children of Jo'seph. And E-le-a'zar the son of Aar'on died; and they buried him in a hill that pertained to Phin'e-has his son, which was given him in mount E'phra-im.

And when Josh'u-a had let the people go, the children of Is'ra-el went every man unto his inheritance to possess the land. And the people served the LORD all the days of Josh'u-a, and all the days of the elders that outlived Josh'u-a, who had seen all the great works of the LORD, that he did for Is'ra-el. And Josh'u-a the son of Nun, the servant of the LORD, died, being a hundred and ten years old. And they buried him in the border of his inheritance in Tim'nath-he'res, in the mount of E'phra-im, on the north side of the hill Ga'ash.

ISRAEL'S IDOLATRY.



AND also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Is'ra-el. And the children of Is'ra-el did evil in the sight of the LORD, and served Ba'al-im: and they forsook the LORD God of their fathers, which brought them out of the land of E'gypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Ba'al and Ash'ta-roth. And the anger of the LORD was hot against Is'ra-el, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

And the anger of the LORD was hot against Is'ra-el; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Josh'u-a left when he died: that through them I may prove Is'ra-el, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Josh'u-a.

Now these are the nations which the LORD left, to prove Is'ra-el by them, even as many of Is'ra-el as had not known all the wars of Ca'naan; only that the generations of the children of Is'ra-el might know to teach them war, at the least such as before knew nothing thereof; namely, five lords of the Philis'tines, and all the Ca'naan-ites, and the Si-do'ni-ans, and the Hi'vites that dwelt in mount Leb'a-non, from mount Ba'al-her'mon unto the entering in of Ha'math. And they were to prove Is'ra-el by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Mo'ses.

And the children of Is'ra-el dwelt among the Ca'naan-ites, Hit'tites, and

Am'o-rites, and Per'iz-zites, and Hi'vites, and Jeb'u-sites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Is'ra-el did evil in the sight of the LORD, and forgot the LORD their God, and served Ba'al-im and the groves. Therefore the anger of the LORD was hot against Is'ra-el, and he sold them into the hand of Chu'shan-rish'a-tha'im king of Mes'o-po-ta'mi-a: and the children of Is'ra-el served Chu'shan-rish'a-tha'im eight years. And when the children of Is'ra-el cried unto the LORD, the LORD raised up a deliverer to the



EHUD BEFORE EGLON.

children of Is'ra-el, who delivered them, even Oth'ni-el the son of Ke'naz, Ca'leb's younger brother. And the Spir'it of the LORD came upon him, and he judged Is'ra-el, and went out to war: and the LORD delivered Chu'shan-rish'a-tha'im king of Mes'o-po-ta'mi-a into his hand. And the land had rest forty years: and Oth'ni-el the son of Ke'naz died.

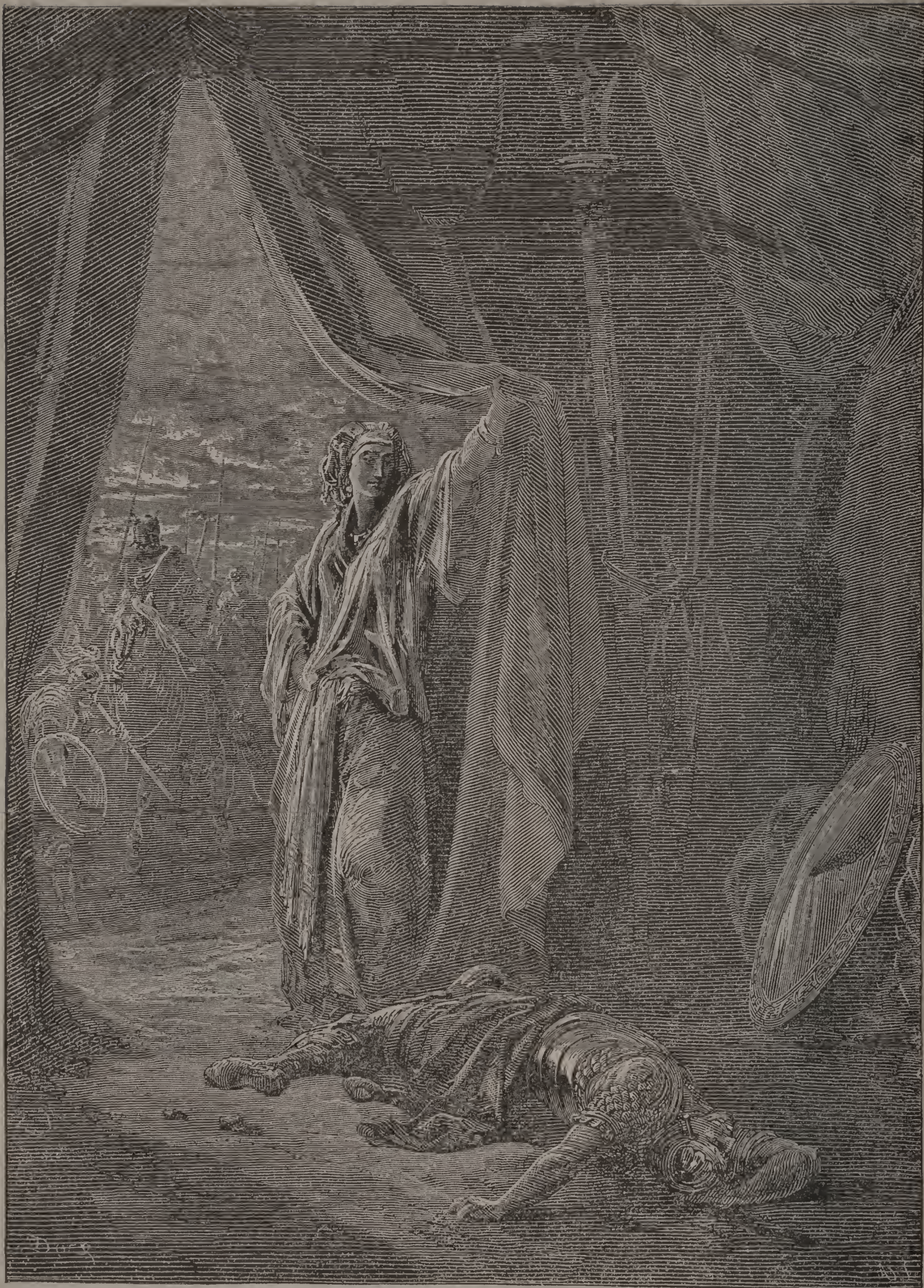
And the children of Is'ra-el did evil again in the sight of the LORD: and the LORD strengthened Eg'lon the king of Mo'ab against Is'ra-el, because

they had done evil in the sight of the LORD. And he gathered unto him the children of Am'mon and Am'a-lek, and went and smote Is'ra-el, and possessed the city of palm trees. So the children of Is'ra-el served Eg'lon the king of Mo'ab eighteen years. But when the children of Is'ra-el cried unto the LORD, the LORD raised them up a deliverer, E'hud the son of Ge'ra, a Ben'ja-mite, a man left-handed: and by him the children of Is'ra-el sent a present unto Eg'lon the king of Mo'ab. But E'hud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. And he brought the present unto Eg'lon king of Mo'ab: and Eg'lon was a very fat man. And when he had made an end to offer the present, he sent away the people that bare the present. But he himself turned again from the quarries that were by Gil'gal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him. And E'hud came unto him; and he was sitting in a summer parlour, which he had for himself alone: and E'hud said, I have a message from God unto thee. And he arose out of his seat. And E'hud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly; and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. Then E'hud went forth through the porch, and shut the doors of the parlour upon him, and locked them. When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber. And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead upon the earth.

And E'hud escaped while they tarried, and passed beyond the quarries, and escaped into Se'i-rath. And it came to pass, when he was come, that he blew a trumpet in the mountain of E'phra-im, and the children of Is'ra-el went down with him from the mount, and he before them. And he said unto them, Follow after me: for the LORD hath delivered your enemies the Mo'ab-ites into your hand. And they went down after him, and took the fords of Jor'dan toward Mo'ab, and suffered not a man to pass over. And they slew of Mo'ab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

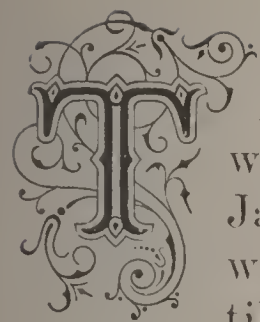
So Mo'ab was subdued that day under the hand of Is'ra-el. And the land had rest fourscore years.

And after him was Sham'gar the son of A'nath, which slew of the Phi-lis'tines six hundred men with an oxgoad: and he also delivered Is'ra-el.



SISERA SLAIN BY JAEI.

DEBORAH AND BARAK.



THE children of Is'ra-el again did evil in the sight of the LORD, when E'hud was dead. And the LORD sold them into the hand of Ja'bin king of Ca'naan, that reigned in Ha'zor; the captain of whose host was Sis'e-ra, which dwelt in Ha-ro'sheth of the Gen'tiles. And the children of Is'ra-el cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Is'ra-el.

And Deb'o-rah, a prophetess, the wife of Lap'i-doth, she judged Is'ra-el at that time. And she dwelt under the palm tree of Deb'o-rah, between Ra'mah and Beth'el in mount E'phra-im: and the children of Is'ra-el came up to her for judgment. And she sent and called Ba'rak the son of A-bin'o-am out of Ke'desh-naph'ta-li, and said unto him, Hath not the LORD God of Is'ra-el commanded, saying, go and draw toward mount Ta'bor, and take with thee ten thousand men of the children of Naph'ta-li and of the children of Zeb'u-lun? And I will draw unto thee, to the river Ki'shon, Sis'e-ra the captain of Ja'bin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Ba'rak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sis'e-ra into the hand of a woman. And Deb'o-rah arose, and went with Ba'rak to Ke'desh.

And Ba'rak called Zeb'u-lun and Naph'ta-li to Ke'desh; and he went up with ten thousand men at his feet: and Deb'o-rah went up with him. Now He'ber the Ken'ite, which was of the children of Ho'bab the father in law of Mo'ses, had severed himself from the Ken'ites, and pitched his tent unto the plain of Za-a-na'im, which is by Ke'desh. And they showed Sis'er-a that Ba'rak the son of A-bin'o-am was gone up to mount Ta'bor. And Sis'e-ra gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Ha-ro'sheth of the Gen'tiles unto the river of Ki'shon. And Deb'o-rah said unto Ba'rak, Up; for this is the day in which the LORD hath delivered Sis'er-a into thine hand: is not the LORD gone out before thee? So Ba'rak went down from mount Ta'bor, and ten thousand men after him. And the LORD discomfited Sis'e-ra, and all his chariots, and all his host, with the edge of the sword before Ba'rak; so that Sis'e-ra lighted down off his chariot, and fled away on his feet. But Ba'rak pursued after the chariots, and after the host, unto Ha-ro'sheth of the Gen'tiles: and all the host of Sis'e-ra fell upon the edge of the sword; and there was not a man left. Howbeit Sis'er-a fled away on his feet to the tent of Ja'el the wife of He'ber the Ken'ite: for there was peace between Ja'bin the king of Ha'zor and the house of He'ber the Ken'ite.

And Ja'el went out to meet Sis'era, and said unto him, Turn in, my lord,

turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Ja'el He'ber's wife took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

And, behold, as Ba'rak pursued Sis'e-ra, Ja'el came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sis'e-ra lay dead, and the nail was in his temples. So God subdued on that day Ja'bin the king of Ca'naan before the children of Is'ra-el. And the hand of the children of Is'ra-el prospered, and prevailed against Ja'bin the king of Ca'naan, until they had destroyed Ja'bin king of Ca'naan.

GIDEON SENT TO DELIVER ISRAEL.



AND the children of Is'ra-el did evil in the sight of the LORD: and the LORD delivered them into the hand of Mid'i-an seven years. And the hand of Mid'i-an prevailed against Is'ra-el: and because of the Mid'i-an-ites the children of Is'ra-el made them the dens which are in the mountains, and caves, and strongholds. And so it was, when Is'ra-el had sown, that the Mid'i-an-ites came up, and the Am'a-lek-ites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Ga'za, and left no sustenance for Is'ra-el, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Is'ra-el was greatly impoverished because of the Mid'i-an-ites; and the children of Is'ra-el cried unto the LORD.

And it came to pass, when the children of Is'ra-el cried unto the LORD because of the Mid'i-an-ites, That the LORD sent a prophet unto the children of Is'ra-el, which said unto them, Thus saith the LORD God of Is'ra-el, I brought you up from E'gypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the E-gyp'tians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I am the LORD your God; fear not the gods of the Am'o-rites, in whose land ye dwell: but ye have not obeyed my voice.

And there came an angel of the LORD, and sat under an oak which

was in Oph'rah, that pertained unto Jo'ash, the A-bi-ez'rite: and his son Gid'e-on threshed wheat by the winepress, to hide it from the Mid'i-an-ites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. And Gid'e-on said unto him, O my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from E'gypt? but now the LORD hath forsaken us, and delivered us into the hands of the Mid'i-an-ites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Is'ra-el from the hand of the Mid'i-an-ites: have not I sent thee? And he said unto him, O my Lord, where-with shall I save Is'ra-el? behold, my family is poor in Ma-nas'sseh, and I am the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Mid'i-an-ites as one man. And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

And Gid'e-on went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gid'e-on perceived that he was an angel of the LORD, Gid'e-on said, Alas, O Lord God! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gid'e-on built an altar there unto the LORD, and called it Je-ho'vah-sha'lom: unto this day it is yet in Oph'rah of the A-bi-ez'rites.

And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Ba'al that thy father hath, and cut down the grove that is by it: and build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Then Gid'e-on took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

And when the men of the city arose early in the morning, behold, the altar of Ba'al was cast down, and the grove was cut down that was by it, and the

second bullock was offered upon the altar that was built. And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gid'e-on the son of Jo'ash hath done this thing. Then the men of the city said unto Jo'ash, Bring out thy son, that he may die: because he hath cast down the altar of Ba'al, and because he hath cut down the grove that was by it. And Jo'ash said unto all that stood against him, Will ye plead for Ba'al? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar. Therefore on that day he called him Je-rub'ba-al, saying, Let Ba'al plead against him, because he hath thrown down his altar.



GIDEON'S FLEECE.

Then all the Mid'i-an-ites and the Am'a-lek-ites and the children of the east were gathered together, and went over, and pitched in the valley of Jez're-el. But the Spir'it of the LORD came upon Gid'e-on, and he blew a trumpet; and A-bi-e'zer was gathered after him. And he sent messengers throughout all Ma-nas'seh; who also was gathered after him: and he sent messengers unto Ash'er, and unto Zeb'-u-lun, and unto Naph'ta-li; and they came up to meet them. And Gid'e-on said unto God, If thou wilt save Is'ra-el by mine hand, as thou hast said, behold, I will put a fleecce of wool in the floor;

and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Is'ra-el by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gid'e-on said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Je-rub'ba-al, who is Gid'e-on, and all the people that were with him, rose up early, and pitched beside the well of Ha'rod: so that the host of the Mid'i-an-ites were on the north side of them, by the hill of Mo'reh, in the valley. And the LORD said unto Gid'e-on, The people that are with thee are too many for me to give the Mid'i-an-ites into their hands, lest Is'ra-el vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gil'e-ad. And there returned of the people twenty and two thousand; and there remained ten thousand. And the LORD said unto Gid'e-on, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the LORD said unto Gid'e-on, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gid'e-on, By the three hundred men that lapped will I save you, and deliver the Mid'i-an-ites into thine hand: and let all the other people go every man unto his place. So the people took victuals in their hands, and their trumpets: and he sent all the rest of Is'ra-el every man unto his tent, and retained those three hundred men: and the host of Mid'i-an was beneath him in the valley.

And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phu'rah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phu'rah his servant unto the outside of the armed men that were in the host. And the Mid'i-an-ites and the Am'a-lek-ites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without

number, as the sand by the sea side for multitude. And when Gid'e-on was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Mid'i-an, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gid'e-on the son of Jo'ash, a man of Is'ra-el: for into his hand hath God delivered Mid'i-an, and all the host.



GIDEON HEARING THE MIDIANITE'S DREAM.

And it was so, when Gid'e-on heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Is'ra-el, and said, Arise; for the LORD hath delivered into your hand the host of Mid'i-an. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gid'e-on.

So Gid'e-on, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers

that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, the sword of the LORD, and of Gid'e-on. And they stood every man in his place round 'about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shit'tah in Zer'e-rath, and to the border of A'bel-me-ho'lah, unto Tab'bath. And the men of Is'ra-el gathered themselves together out of Naph'ta-li, and out of Ash'er, and out of all Ma-nas'seh, and pursued after the Mid'i-an-ites. And they took two princes of the Mid'i-an-ites, O'reb and Ze'eb; and they slew O'reb upon the rock O'reb, and Ze'eb they slew at the winepress of Ze'eb, and pursued Mid'i-an, and brought the heads of O'reb and Ze'eb to Gid'e-on on the other side Jor'dan. Then the men of Is'ra-el said unto Gid'e-on, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Mid'i-an. And Gid'e-on said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

And Gid'e-on had threescore and ten sons: for he had many wives; and in She'chem [he had one] son, whose name he called A-bim'e-lech.

And Gid'e-on the son of Jo'ash died in a good old age, and was buried in the sepulchre of Jo'ash his father, in Oph'rah of the A-bi-ez'rites. And the children of Is'ra-el remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side: neither shewed they kindness to the house of Gid'e-on, according to all the goodness which he had shewed unto Is'ra-el.

THE STORY OF ABIMELECH.



AND [A-bim'e-lech] went unto his father's house at Oph'rah, and slew his brethren the sons of Je-rub'ba-al, being threescore and ten persons, upon one stone: notwithstanding, yet Jo'tham the youngest son of Je-rub'ba-al was left; for he hid himself. And all the men of She'chem gathered together, and all the house of Mil'lo, and went and made A-bim'e-lech king, by the plain of the pillar that was in She'chem.

And Jo'tham ran away, and fled, and went to Be'er, and dwelt there, for fear of A-bim'e-lech his brother. When A-bim'e-lech had reigned three years over Is'ra-el, then God sent an evil spirit between A-bim'e-lech and the men of She'chem; and the men of She'chem dealt treacherously with A-bim'e-lech. And the men of She'chem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told A-bim'e-lech. And Ga'al the son of E'bed came with his brethren,

and went over to She'chem: and the men of She'chem put their confidence in him. And Ga'al the son of E'bed said, Who is A-bim'e-lech, and who is She'chem, that we should serve him? is not he the son of Je-rub'ba-al? and Ze'bul his officer? serve the men of Ha'mor the father of She'chem: for why should we serve him? And would to God this people were under my hand! then would I remove A-bim'e-lech. And he said to A-bim'e-lech, Increase thine army, and come out.



A WOMAN CASTS A MILLSTONE ON ABIMELECH.

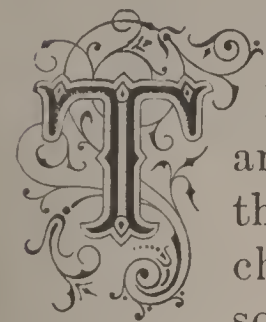
And when Ze'bul the ruler of the city heard the words of Ga'al the son of E'bed, his anger was kindled. And he sent messengers unto A-bim'e-lech privily, saying, Behold, Ga'al the son of E'bed and his brethren be come to She'chem; and, behold, they fortify the city against thee. And A-bim'e-lech rose up, and all the people that were with him, by night, and they laid wait against She'chem in four companies. And Ga'al went out before the men of She'chem, and fought with A-bim'e-lech. And A-bim'e-lech chased him,

and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. And A-bim'e-lech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

And when all the men of the tower of She'chem heard that, they entered into a hold of the house of the god Be'rith. And it was told A-bim'e-lech, that all the men of the tower of She'chem were gathered together. And A-bim'e-lech gat him up to mount Zal'mon, he and all the people that were with him; and A-bim'e-lech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed A-bim'e-lech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of She'chem died also, about a thousand men and women.

Then went A-bim'e-lech to The'bez, and encamped against The'bez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And A-bim'e-lech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon A-bim'e-lech's head, and all to brake his skull. Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, a woman slew him. And his young man thrust him through, and he died. And when the men of Is'ra-el saw that A-bim'e-lech was dead, they departed every man unto his place. Thus God rendered the wickedness of A-bim'e-lech, which he did unto his father, in slaying his seventy brethren.

JEPHTHAH'S VOW.



THE children of Is'ra-el did evil again in the sight of the LORD, and served Ba'al-im, and Ash'ta-roth, and the gods of Syr'i-a, and the gods of Zi'don, and the gods of Mo'ab, and the gods of the children of Am'mon, and the gods of the Phi-lis'tines, and forsook the LORD, and served not him. And the anger of the LORD was hot against Is'ra-el, and he sold them into the hands of the Phi-lis'tines, and into the hands of the children of Am'mon. And that year they vexed and oppressed the children of Is'ra-el: eighteen years, all the children of Is'ra-el that were on the other side Jor'dan in the land of the Am'o-rites, which is in Gil'e-ad. Moreover the children of Am'mon passed over Jor'dan to fight also against Ju'dah, and against Ben'ja-min, and against the house of E'phraim; so that Is'ra-el was sore distressed.

And the children of Is'ra-el cried unto the LORD, saying, we have sinned against thee, both because we have forsaken our God, and also served Ba'al-im. And the LORD said unto the children of Is'ra-el, Did not I deliver you from the E-gyp'tians, and from the Am'o-rites, from the children of Am'mon, and from the Phi-lis'tines? The Zi-do'ni-ans also, and the Am'a-lek-ites, and the Ma'on-ites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. And the children of Is'ra-el said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the LORD; and his soul was grieved for the misery of Is'ra-el.

Then the children of Am'mon were gathered together, and encamped in Gil'e-ad. And the children of Is'ra-el assembled themselves together, and encamped in Miz'peh. And the people and princes of Gil'e-ad said one to another, What man is he that will begin to fight against the children of Am'mon? he shall be head over all the inhabitants of Gil'e-ad.

Now Jeph'thah the Gil'e-ad-ite was a mighty man of valour. And it was so, that when the children of Am'mon made war against Is'ra-el, the elders of Gil'e-ad went to fetch Jeph'thah. And they said unto Jeph'thah, Come, and be our captain, that we may fight with the children of Am'mon. And Jeph'thah said unto the elders of Gil'e-ad, If ye bring me home again to fight against the children of Am'mon, and the LORD deliver them before me, shall I be your head? And the elders of Gil'e-ad said unto Jeph'thah, The LORD be witness between us, if we do not so according to thy words. Then Jeph'thah went with the elders of Gil'e-ad, and the people made him head and captain over them: and Jeph'thah uttered all his words before the LORD in Miz'peh.

Then the Spir'it of the LORD came upon Jeph'thah, and he passed over Gil'e-ad, and Ma-nas'seh, and passed over Miz'peh of Gil'e-ad, and from Miz'peh of Gil'e-ad he passed over unto the children of Am'mon. And Jeph'thah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Am'mon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Am'mon, shall surely be the LORD's, and I will offer it up for a burnt offering.

So Jeph'thah passed over unto the children of Am'mon to fight against them; and the LORD delivered them into his hands. And he smote them from Ar'o-er, even till thou come to Min'nith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Am'mon were subdued before the children of Is'ra-el. And Jeph'thah came

to Miz'peh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child: beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which



JEPHTHAH'S DAUGHTER MEETING HER FATHER.

hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Am'mon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed. And

it was a custom in Is'ra-el, that the daughters of Is'ra-el went yearly to lament the daughter of Jeph'thah the Gil'e-ad-ite four days in a year.

SAMSON.

AND the children of Is'ra-el did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Phi-lis'tines forty years. And there was a certain man of Zo'rah, of the family of the Dan'ites, whose name was Ma-no'ah; and his wife [had no children]. And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou shalt bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt bear a son; and no razor shall come on his head: for the child shall be a Naz'a-rite unto God from [his birth]: and he shall begin to deliver Is'ra-el out of the hand of the Phi-lis'tines.

Then the woman came and told her husband.[what she had seen and heard]. Then Ma-no'ah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Ma-no'ah; and the angel of God came again unto the woman as she sat in the field: but Ma-no'ah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Ma-no'ah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Ma-no'ah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the LORD said unto Ma-no'ah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

And Ma-no'ah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Ma-no'ah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Ma-no'ah knew not that he was an angel of the LORD. And Ma-no'ah said unto the angel of the LORD, What is thy name, that when the sayings come to pass we may do thee honour? And the angel of the LORD said unto him, Why asketh thou thus after my name, seeing it is secret? So Ma-no'ah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Ma-no'ah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Ma-no'ah and his

wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Ma-no'ah and to his wife. Then Ma-no'ah knew that he was an angel of the LORD.

And the woman bare a son, and called his name Sam'son: and the child grew, and the LORD blessed him. And the Spir'it of the LORD began to move him at times in the camp of Dan between Zo'rah and Esh'ta-ol. And Sam'son went down to Tim'nath, and saw a woman in Tim'nath of the daughters of the Phi-lis'tines. And he came up, and told his father and his mother, and said, I have seen a woman in Tim'nath of the daughters of the Phi-lis'tines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Phi-lis'tines? And Sam'son said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Phi-lis'tines: for at that time the Phi-lis'tines had dominion over Is'ra-el.

Then went Sam'son down, and his father and his mother, to Tim'nath, and came to the vineyards of Tim'nath: and, behold, a young lion roared against him. And the Spir'it of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Sam'son well.

And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion. So his father went down unto the woman: and Sam'son made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Sam'son said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Sam'son's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? And Sam'son's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people,



SAMSON SLAYING THE LION.

and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

And the Spir'it of the LORD came upon him, and he went down to Ash'kelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Sam'son's wife was given to his companion, whom he had used as his friend. But it came to pass within a while after, in the time of wheat harvest, that Sam'son visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

And Sam'son said concerning them, Now shall I be more blameless than the Phi-lis'tines, though I do them a displeasure. And Sam'son went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Phi-lis'tines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. Then the Phi-lis'tines said, Who hath done this? And they answered, Sam'son, the son in law of the Tim'nite, because he had taken his wife, and given her to his companion. And the Phi-lis'tines came up, and burnt her and her father with fire. And Sam'son said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock E'tam.

Then the Phi-lis'tines went up, and pitched in Ju'dah, and spread themselves in Le'hi. And the men of Ju'dah said, Why are ye come up against us? And they answered, To bind Sam'son are we come up, to do to him as he hath done to us. Then three thousand men of Ju'dah went to the top of the rock E'tam, and said to Sam'son, Knowest thou not that the Phi-lis'tines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Phi-lis'tines. And Sam'son said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will

not kill thee. And they bound him with two new cords, and brought him up from the rock. And when he came unto Le'hi, the Phi-lis'tines shouted against him: and the Spir'it of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Sam'son said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called the place Ra'math-le'hi.

And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave a hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hak'ko-re, which is in Le'hi unto this day. And he judged Is'ra-el in the days of the Phi-lis'tines twenty years. Then went Sam'son to Ga'za, and it was told the Gaz'ites, saying, Sam'son is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Sam'son lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before He'bron.

And it came to pass afterward, that he loved a woman in the valley of So'rek, whose name was De-li'lah. And the lords of the Phi-lis'tines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. And De-li'lah said to Sam'son, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Sam'son said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Phi-lis'tines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Phi-lis'tines be upon thee, Sam'son. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. And De-li'lah said unto Sam'son, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, if they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. De-li'lah therefore took new ropes, and bound

him therewith, and said unto him, The Phi-lis'tines be upon thee, Sam'son. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And De-li'lah said unto Sam'son, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Phi-lis'tines be upon thee, Sam'son. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.



THE PHILISTINES OVERCOMING SAMSON.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Naz'a-rite unto God from my [birth]: if I be shaven, then my strength will go from me, and I shall become

weak, and be like any other man. And when De-li'lah saw that he had told her all his heart, she sent and called for the lords of the Phi-lis'tines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Phi-lis'tines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Phi-lis'tines be upon thee, Sam'son. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.



SAMSON IN CAPTIVITY.

But the Phi-lis'tines took him, and put out his eyes, and brought him down to Ga'za, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Phi-lis'tines gathered them together for to offer a great sacrifice unto Da'gon their god, and to rejoice: for they said, Our god hath delivered Sam'son our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Sam'son,

that he may make us sport. And they called for Sam'son out of the prison house, and he made them sport: and they set him between the pillars. And Sam'son said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Phi-lis'tines were there; and there were upon the roof about three thousand men and women, that beheld while Sam'son made sport. And Sam'son called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Phi-lis'tines for my two eyes. And Sam'son took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Sam'son said, Let me die with the Phi-lis'tines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zo'rah and Esh'ta-ol in the buryingplace of Ma-no'ah his father.

RUTH AND NAOMI.

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth'le-hem-ju'dah went to sojourn in the country of Mo'ab, he, and his wife, and his two sons. And the name of the man was E-lim'e-lech, and the name of his wife Na-o'mi, and the name of his two sons Mah'lon and Chi-li'on, Eph'rath-ites of Beth'le-hem-ju'dah. And they came into the country of Mo'ab, and continued there. And E-lim'e-lech Na-o'mi's husband died; and she was left, and her two sons. And they took them wives of the women of Mo'ab; the name of the one was Or'pah, and the name of the other Ruth: and they dwelt there about ten years. And Mah'lon and Chi-li'on died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Mo'ab: for she had heard in the country of Mo'ab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Ju'dah. And Na-o'mi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her



husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Na-o'mi said, Turn again, my daughters: why will ye go with me? And they lifted up their voice, and wept again: and Or'pah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law has gone back unto her people, and unto her gods: return thou after thy sister in law. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if aught but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth'le-hem. And it came to pass, when they were come to Beth'le-hem, that all the city was moved about them, and they said, Is this Na-o'mi? And she said unto them, Call me not Na-o'mi, call me Ma'ra: for the Al-might'y hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why then call ye me Na-o'mi, seeing the LORD hath testified against me, and the Al-might'y hath afflicted me? So Na-o'mi returned, and Ruth the Mo'ab-it'ess, her daughter in law, with her, which returned out of the country of Mo'ab: and they came to Beth'le-hem in the beginning of barley harvest.

And Na-o'mi had a kinsman of her husband's, a mighty man of wealth, of the family of E-lim'e-lech; and his name was Bo'az. And Ruth the Mo'ab-it'ess said unto Na-o'mi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Bo'az, who was of the kindred of E-lim'e-lech.

And, behold, Bo'az came from Beth'le-hem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee. Then said Bo'az unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Mo'ab-it'ish damsel that came back with Na-o'mi out of the country of Mo'ab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. Then said Bo'az unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have

I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Bo'az answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Is'ra-el, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Bo'az said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Bo'az commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

And she took it up, and went into the city; and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, the man's name with whom I wrought to-day is Bo'az. And Na-o'mi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Na-o'mi said unto her, The man is near of kin unto us, one of our next kinsmen. And Ruth the Mo'ab-it'ess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Na-o'mi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Bo'az to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Then Na-o'mi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Bo'az of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And she went down unto the floor, and did according to all that her mother in law bade her. And when Bo'az had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city. And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

Then went Bo'az up to the gate, and sat him down there: and, behold, the kinsman of whom Bo'az spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Na-o'mi, that is come again out of the country of Mo'ab, selleth a parcel of land, which was our brother E-lim'e-lech's: And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. And Bo'az said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was E-lim'e-lech's, and all that was Chi-li'on's and Mah'lon's, of the

hand of Na-o'mi. Moreover Ruth the Mo'ab-it'ess, the wife of Mah'lon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. So Bo'az took Ruth, and she was his wife: and she bare a son. And the women said unto Na-o'mi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Is'ra-el. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him. And Na-o'mi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Na-o'mi; and they called his name O'bed: he is the father of Jesse, the father of Da'vid.

THE BIRTH OF SAMUEL.

THERE was a certain man of Ra'math-a'im-zo'phim, of mount Ephra-im, and his name was El'ka-nah. And he had two wives; the name of the one was Han'nah, and the name of the other Pe-nin'nah: and Pe-nin'nah had children, but Han'nah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shi'loh. And the two sons of E'li, Hoph'ni and Phin'e-has, the priests of the LORD, were there. And when the time was that El'ka-nah offered, he gave to Pe-nin'nah his wife, and to all her sons and her daughters, portions: but unto Han'nah he gave a worthy portion; for he loved Han'nah: but [she had no children]. And her adversary also provoked her sore, for to make her fret, because the LORD had [withheld children from her]. And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. Then said El'ka-nah her husband to her, Han'nah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

So Han'nah rose up after they had eaten in Shi'loh, and after they had drunk. Now E'li the priest sat upon a seat by a post of the temple of the LORD. And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the LORD, that E'li marked her mouth. Now Han'nah, she spake in her heart;

only her lips moved, but her voice was not heard: therefore E'li thought she had been drunken.

And E'li said unto her, How long wilt thou be drunken? put away thy wine from thee. And Han'nah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Be'li-al: for out of the abundance of my complaint and grief have I spoken hitherto. Then E'li answered and said, Go in peace: and the God of Is'ra-el grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.



THE PRAYER OF HANNAH.

And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ra'mah: and the LORD remembered [Hannah]. Wherefore it came to pass that she bare a son, and called his name Sam'u-el, saying, Because I have asked him of the LORD. And the man



SAMUEL'S MOTHER MAKES HIM A LITTLE COAT.

El'ka-nah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Han'nah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever. And El'ka-nah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shi'loh: and the child was young. And they slew a bullock, and brought the child to E'li. And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there. And El'ka-nah went to Ra'mah to his house. And the child did minister unto the Lord before E'li the priest.

Now the sons of E'li were sons of Be'li-al; they knew not the LORD.

But Sam'u-el ministered before the LORD, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And E'li blessed El'ka-nah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home. And the LORD visited Han'nah, so that she conceived, and bare three sons and two daughters. And the child Sam'u-el grew on, and was in favor both with the LORD, and also with men. And the child Sam'u-el ministered unto the LORD before E'li. And the word of the LORD was precious in those days; there was no open vision.

And it came to pass at that time, when E'li was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Sam'u-el was laid down to sleep; that the LORD called Sam'u-el: and he answered, Here am I. And he ran unto E'li, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Sam'u-el. And Sam'u-el arose and went to E'li, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Sam'u-el did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Sam'u-el again the third time. And he arose and went to E'li, and said, Here am I; for thou didst call me. And E'li perceived that the LORD had called the child. Therefore E'li said unto Sam'u-el, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Sam'u-el

went and lay down in his place. And the LORD came, and stood, and called as at other times, Sam'u-el, Sam'u-el. Then Sam'u-el answered, Speak; for thy servant heareth. And the LORD said to Sam'u-el, Behold, I will do a thing in Is'ra-el, at which both the ears of every one that heareth it shall tingle. In that day I will perform against E'li all the things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of E'li, that the iniquity of E'li's house shall not be purged with sacrifice nor offering for ever.



SAMUEL AND ELI.

And Sam'u-el lay until the morning, and opened the doors of the house of the LORD. And Sam'u-el feared to show E'li the vision. Then E'li called Sam'u-el, and said, Sam'u-el, my son. And he answered, Here am I. And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Sam'u-el told him every whit, and hid nothing from him. And he said, it is the LORD: let him do what seemeth him good.

And Sam'u-el grew, and the LORD was with him, and did let none of his

words fall to the ground. And all Is'ra-el from Dan even to Be'er-she'ba knew that Sam'u-el was established to be a prophet of the LORD. And the LORD appeared again in Shi'loh: for the LORD revealed himself to Sam'u-el in Shi'loh by the word of the LORD.

THE ARK TAKEN BY THE PHILISTINES.

AND the word of Sam'u-el came to all Is'ra-el. Now Is'ra-el went out against the Phi-lis'tines to battle, and pitched beside Eb-en-e'zer: and the Phi-lis'tines pitched in A'phek. And the Phi-lis'tines put themselves in array against Is'ra-el: and when they joined battle, Is'ra-el was smitten before the Phi-lis'tines: and they slew of the army in the field about four thousand men.

And the Phi-lis'tines fought, and Is'ra-el was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Is'ra-el thirty thousand footmen. And the ark of God was taken: and the two sons of E'li, Hoph'ni and Phin'e-has, were slain.

And there ran a man of Ben'ja-min out of the army, and came to Shi'loh the same day with his clothes rent, and with earth upon his head. And when he came, lo, E'li sat upon a seat by the way side watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when E'li heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told E'li. Now E'li was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto E'li, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son? And the messenger answered and said, Is'ra-el is fled before the Phi-lis'tines, and there hath been also a great slaughter among the people, and thy two sons also, Hoph'ni and Phin'e-has, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy, and he had judged Is'ra-el forty years.

And the Phi-lis'tines took the ark of God, and brought it from Eb-en-e'zer unto Ash'dod. When the Phi-lis'tines took the ark of God, they brought it into the house of Da'gon, and set it by Da'gon. And when they of Ash'dod arose early on the morrow, behold, Da'gon was fallen upon his face to the earth before the ark of the LORD. And they took Da'gon, and set him in his place again. And when they arose early on the morrow morning, behold, Da'gon was fallen upon his face to the ground before the ark of the LORD; and the head of Da'gon and both the palms of his hands were cut off upon the threshold; only the stump of Da'gon was left to him. Therefore neither the priests

of Da'gon, nor any that come into Da'gon's house, tread on the threshold of Da'gon in Ash'dod unto this day. But the hand of the LORD was heavy upon them of Ash'dod, and he destroyed them. And when the men of Ash'dod saw that it was so, they said, The ark of the God of Is'ra-el shall not abide with us: for his hand is sore upon us, and upon Da'gon our god. They sent therefore and gathered all the lords of the Phi-lis'tines unto them, and said, What shall we do with the ark of the God of Is'ra-el? And they answered, Let the ark



THE DEATH OF ELI.

of the God of Is'ra-el be carried about unto Gath. And they carried the ark of the God of Is'ra-el about thither. And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction. Therefore they sent the ark of God to Ek'ron. And it came to pass, as the ark of God came to Ek'ron, that the Ek'ron-ites cried out, saying, They have brought about the ark of the God of Is'ra-el to us, to slay us and our people. So they sent and gathered together all the lords of the Phi-lis'tines, and said, Send away the ark of the God of Is'ra-el, and let it go again to his

own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

And the ark of the LORD was in the country of the Phi-lis'tines seven months. And the Phi-lis'tines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place. And they said, if ye send away the ark of the God of Is'ra-el, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-she'mesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and the kine took the straight way to the way of Beth-she'mesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Phi-lis'tines went after them unto the border of Beth-she'mesh. And they of Beth-she'mesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Josh'u-a, a Beth-she'mite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD. And the Le'vites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-she'mesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD. And when the five lords of the Phi-lis'tines had seen it, they returned to Ek'ron the same day.

And [the LORD] smote the men of Beth-she'mesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter. And they sent messengers to the inhabitants of Kir'jath-je'a-rim, saying, The Phi-lis'tines have brought again the ark of the LORD; come ye down, and fetch it up to you. And the men of Kir'jath-je'a-rim came, and fetched up the ark of the LORD, and brought it into the house of A-bin'a-dab in the hill, and sanctified E-le-a'zar his son to keep the ark of the LORD. And it came to pass, while the ark abode in Kir'jath-je'a-rim, that the time was long; for it was twenty years: and all the house of Is'ra-el lamented after the LORD.

THE PEOPLE DESIRE A KING.



SAM'U-EL judged Is'ra-el all the days of his life. And he went from year to year in circuit to Beth'el, and Gil'gal, and Miz'peh, and judged Is'ra-el in all those places. And his return was to Ra'mah; for there was his house; and there he judged Is'ra-el; and there he built an altar unto the LORD.

And it came to pass, when Sam'u-el was old, that he made his sons judges over Is'ra-el. Now the name of his firstborn was Jo'el; and the name of his second, A-bi'ah: they were judges in Be'er-she'ba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Is'ra-el gathered themselves together, and came to Sam'u-el unto Ra'mah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Sam'u-el, when they said, Give us a king to judge us. And Sam'u-el prayed unto the LORD. And the LORD said unto Sam'u-el, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of E'gypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

And Sam'u-el told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep; and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

Nevertheless the people refused to obey the voice of Sam'u-el; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our

battles. And Sam'u-el heard all the words of the people, and he rehearsed them in the ears of the LORD. And the LORD said to Sam'uel, Hearken unto their voice, and make them a king. And Sam'u-el said unto the men of Is'-ra-el, Go ye every man unto his city.

SAUL CHOSEN KING.

THERE was a man of Ben'ja-min, whose name was Kish, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Is'-ra-el a goodlier person than he: from his shoulders and upward he was higher than any of the people. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through mount E'phra-im, and passed through the land of Shal'i-sha, but they found them not: then they passed through the land of Sha'lim, and there they were not: and he passed through the land of the Ben'ja-mites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us. And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go. And they went up into the city: and when they were come into the city, behold, Sam'u-el came out against them, for to go up to the high place. Now the LORD had told Sam'u-el in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Ben'ja-min, and thou shalt anoint him to be captain over my people Is'-ra-el, that he may save my people out of the hand of the Phi-lis'tines: for I have looked upon my people, because their cry is come unto me. And when Sam'u-el saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. Then Saul drew near to Sam'u-el in the gate, and said, Tell me, I pray thee, where the seer's house is. And Sam'u-el answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Is'-ra-el? Is it not on thee, and on all thy father's house? And Saul answered and said, Am not I a Ben'ja-mite, of the smallest of the tribes of Is'-ra-el? and my family the least of all the families of the tribe of Ben'ja-min? wherefore then speakest thou so to me? And Sam'u-el took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bid-

den, which were about thirty persons. So Saul did eat with Sam'u-el that day.

And when they were come down from the high place into the city, Sam'u-el communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Sam'u-el called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Sam'u-el, abroad. And as they were



SAMUEL ANOINTING SAUL.

going down to the end of the city, Sam'u-el said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still a while, that I may shew thee the word of God. Then Sam'u-el took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? When thou art departed from me to day, then thou shalt find two men by Ra'chel's sepulchre in the border of Ben'ja-min at Zel'zah; and they will say unto thee, The asses which

thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Ta'bor, and there shall meet thee three men going up to God to Beth'el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Phi-lis'tines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And it was so, that, when he had turned his back to go from Sam'u-el, God gave him another heart: and all those signs came to pass that day.

And Sam'u-el called the people together unto the LORD to Miz'peh; and said unto the children of Is'ra-el, Thus saith the LORD God of Is'ra-el, I brought up Is'ra-el out of E'gypt, and delivered you out of the hand of the E-gyp'tians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands. And when Sam'u-el had caused all the tribes of Is'ra-el to come near, the tribe of Ben'ja-min was taken. When he had caused the tribe of Ben'ja-min to come near by their families, the family of Ma'tri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. Therefore, they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

And Sam'u-el said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. Then Sam'u-el told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Sam'u-el sent all the people away, every man to his house. And Saul also went home to Gib'e-ah; and there went with him a band of men, whose hearts God had touched. But the children of Be'li-al said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

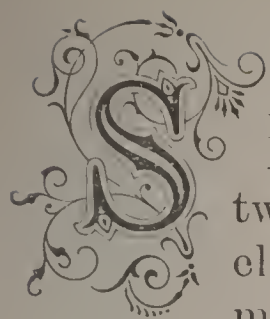
Then Na'hash the Am'mon-ite came up, and encamped against Ja'bish-gil'.

gilead: and all the men of Ja'bes said unto Na'hash, Make a covenant with us, and we will serve thee. And Na'hash the Am'mon-ite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Is'ra-el. And the elders of Ja'bes said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Is'ra-el: and then, if there be no man to save us, we will come out to thee.

Then came the messengers to Gib'e-ah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Ja'bes. And the Spir'it of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Is'ra-el by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Sam'u-el, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent. And when he numbered them in Be'zek, the children of Is'ra-el were three hundred thousand, and the men of Ju'dah thirty thousand. And they said unto the messengers that came, Thus shall ye say unto the men of Ja'bes-gil'e-ad, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Ja'bes; and they were glad. Therefore the men of Ja'bes said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Am'mon-ites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

And the people said unto Sam'u-el, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Is'ra-el. Then said Sam'u-el to the people, Come, and let us go to Gil'gal, and renew the kingdom there. And all the people went to Gil'gal; and there they made Saul king before the LORD in Gil'gal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Is'ra-el rejoiced greatly.

THE PHILISTINES DEFEATED.



SAUL reigned one year; and when he had reigned two years over Is'ra-el, Saul chose him three thousand men of Is'ra-el; whereof two thousand were with Saul in Mich'mash and in mount Beth'-el, and a thousand were with Jon'a-than in Gib'e-ah of Ben'-jamin: and the rest of the people he sent every man to his tent. And Jon'a-than smote the garrison of the Phi-lis'tines that was in Ge'ba, and the Phi-lis'tines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the He'brews hear. And all Is'ra-el heard say that Saul had smitten a garrison of the Phi-lis'tines, and that Is'ra-el also was had in abomination with the Phi-lis'tines. And the people were called together after Saul to Gil'gal. And the Phi-lis'tines gathered themselves together to fight with Is'ra-el, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Mich'mash, eastward from Beth-a'ven. When the men of Is'ra-el saw that they were in a strait (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the He'brews went over Jor'dan to the land of Gad and Gil'e-ad. As for Saul, he was yet in Gil'gal, and all the people followed him trembling.

And Saul numbered the people that were present with him, about six hundred men. Now there was no smith found throughout all the land of Is'ra-el: for the Phi-lis'tines said, Lest the He'brews make them swords or spears: but all the Is'ra-el-ites went down to the Phi-lis'tines, to sharpen every man his share, and his coultter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coultters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jon'a-than: but with Saul and Jon'a-than his son was there found. And the garrison of the Phi-lis'tines went out to the passage of Mich'mash.

Now it came to pass upon a day, that Jon'a-than the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Phi-lis'tines' garrison, that is on the other side. But he told not his father. And between the passages, by which Jon'a-than sought to go over unto the Phi-lis'tines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bo'zez, and the name of the other Se'neh. The forefront of the one was situate northward over against Mich'mash, and the other southward over against Gib'e-ah. And Jon'a-than said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few. And



THE BATTLE OF MICHMASH.

his armourbearer said unto him, Do all that is in thy heart: turn thee; behold, I am with thee according to thy heart. Then said Jon'a-than, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us. And both of them discovered themselves unto the garrison of the Phi-lis'tines: and the Phi-lis'tines said, Behold, the He'brews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jon'a-than and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jon'a-than said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Is'ra-el. And Jon'a-than climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jon'a-than; and his armourbearer slew after him. And that first slaughter, which Jon'a-than and his armourbearer made, was about twenty men, within as it were a half acre of land, which a yoke of oxen might plough. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

And the watchmen of Saul in Gib'e-ah of Ben'ja-min looked; and, behold, the multitude melted away, and they went on beating down one another. Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jon'a-than and his armourbearer were not there. And it came to pass that the noise that was in the host of the Phi-lis'tines went on and increased: and Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover, the He'brews that were with the Phi-lis'tines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Is'ra-el-ites that were with Saul and Jon'a-than. Likewise all the men of Is'ra-el which had hid themselves in mount E'phra-im, when they heard that the Phi-lis'tines fled, even they also followed hard after them in the battle. So the LORD saved Is'ra-el that day: and the battle passed over unto Beth-a'ven.

And the men of Is'ra-el were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jon'a-than heard not when his father charged the people with the

oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. Then said Jon'a-than, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Phi-lis'tines? And they smote the Phi-lis'tines that day from Mich'mash to Aij'a-lon: and the people were very faint.

And Saul said, Let us go down after the Phi-lis'tines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Phi-lis'tines? wilt thou deliver them into the hand of Is'ra-el? But he answered him not that day. And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day. For, as the LORD liveth, which saveth Is'ra-el, though it be in Jon'a-than my son, he shall surely die. But there was not a man among all the people that answered him. Then said he unto all Is'ra-el, Be ye on one side, and I and Jon'a-than my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the LORD God of Is'ra-el, Give a perfect lot. And Saul and Jon'a-than were taken: but the people escaped. And Saul said, Cast lots between me and Jon'a-than my son. And Jon'a-than was taken. Then Saul said to Jon'a-than, Tell me what thou hast done. And Jon'a-than told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die. And Saul answered, God do so and more also: for thou shalt surely die, Jon'a-than. And the people said unto Saul, Shall Jon'a-than die, who hath wrought this great salvation in Is'ra-el? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jon'a-than, that he died not. Then Saul went up from following the Phi-lis'tines: and the Phi-lis'tines went to their own place.

So Saul took the kingdom over Is'ra-el, and fought against all his enemies on every side, against Mo'ab, and against the children of Am'mon, and against E'dom, and against the kings of Zo'bah, and against the Phi-lis'tines: and whithersoever he turned himself, he vexed them. And he gathered a host, and smote the Am'a-lek-ites, and delivered Is'ra-el out of the hands of them that spoiled them. And there was sore war against the Phi-lis'tines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

SAUL'S DISOBEDIENCE.



AM'U-EL also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Is'ra-el: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember that which Am'a-lek did to Is'ra-el, how he laid wait for him in the way, when he came up from E'gypt. Now go and smite Am'a-lek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

And Saul gathered the people together, and numbered them in Tel'a-im, two hundred thousand footmen, and ten thousand men of Ju'dah. And Saul came to a city of Am'a-lek, and laid wait in the valley. And Saul smote the Am'a-lek-ites from Hav'i-lah until thou comest to Shur, that is over against E'gypt. And he took A'gag the king of the Am'a-lek-ites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared A'gag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

Then came the word of the LORD unto Sam'u-el, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Sam'u-el; and he cried unto the LORD all night. And when Sam'u-el rose early to meet Saul in the morning, it was told Sam'u-el, saying, Saul came to Car'mel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gil'gal. And Sam'u-el came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. And Sam'u-el said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Am'a-lek-ites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Sam'u-el said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. And Sam'u-el said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Is'ra-el, and the LORD anointed thee king over Is'ra-el? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Am'a-lek-ites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? And Saul said unto Sam'u-el, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought A'gag the king of Am'a-lek, and have utterly destroyed the Am'a-lek-ites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been

utterly destroyed, to sacrifice unto the LORD thy God in Gil'gal. And Sam'u-el said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

And Saul said unto Sam'u-el, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Sam'u-el said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Is'ra-el. And as Sam'u-el turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Sam'u-el said unto him, the LORD hath rent the kingdom of Is'ra-el from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Is'ra-el will not lie nor repent: for he is not a man, that he should repent. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Is'ra-el, and turn again with me, that I may worship the LORD thy God. So Sam'u-el turned again after Saul; and Saul worshipped the LORD. Then said Sam'u-el, Bring ye hither to me A'gag the king of the Am'a-lek-ites. And A'gag came unto him delicately. And A'gag said, Surely the bitterness of death is past. And Sam'u-el said, As thy sword hath made women childless, so shall thy mother be childless among women. And Sam'u-el hewed A'gag in pieces before the LORD in Gil'gal. Then Sam'u-el went to Ra'mah; and Saul went up to his house to Gib'e-ah of Saul. And Sam'u-el came no more to see Saul until the day of his death: nevertheless Sam'u-el mourned for Saul: and the LORD repented that he had made Saul king over Is'ra-el.

DAVID ANOINTED KING.



AND the LORD said unto Sam'u-el, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Is'ra-el? fill thine horn with oil, and go, I will send thee to Jes'se the Beth'le-hem-ite: for I have provided me a king among his sons. And Sam'u-el did that which the LORD spake, and came to Beth'le-hem. And elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jes'se and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on E-li'ab, and said, Surely the LORD's anointed is before him. But the LORD said unto

Sam'u-el, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.



SAMUEL ANOINTING DAVID.

Then Jes'se called A-bin'a-dab, and made him pass before Sam'u-el. And he said, Neither hath the LORD chosen this. Then Jes'se made Sham'mah to pass by. And he said, Neither hath the LORD chosen this. Again, Jes'se

made seven of his sons to pass before Sam'u-el. And Sam'u-el said unto Jes'se, The LORD hath not chosen these. And Sam'u-el said unto Jes'se, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'u-el said unto Jes'se, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. Then Sam'u-el took the horn of oil, and anointed him in the midst of his brethren: and the Spir'it of the LORD came upon Da'vid from that day forward. So Sam'u-el rose up, and went to Ra'mah.

But the Spir'it of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jes'se the Beth'le-hem-ite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

Wherefore Saul sent messengers unto Jes'se, and said, Send me Da'vid thy son, which is with the sheep. And Jes'se took an ass laden with bread, and a bottle of wine, and a kid, and sent them by Da'vid his son unto Saul. And Da'vid came to Saul, and stood before him: and he loved him greatly; and he became his armour bearer. And Saul sent to Jes'se, saying, Let Da'vid, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that Da'vid took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

DAVID SLAYS GOLIATH.

NOW the Phi-lis'tines gathered together their armies to battle, and were gathered together at Sho'choh, which belongeth to Ju'dah, and pitched between Sho'choh and A-ze'kah, in E-phes-dam'mim. And Saul and the men of Is'ra-el were gathered together, and pitched by the valley of E'lah, and set the battle in array against the Phi-lis'tines. And the Phi-lis'tines stood on a mountain on the one side, and Is'ra-el stood on a mountain on the other side; and there was a valley between them.

And there went out a champion out of the camp of the Phi-lis'tines, named

Go-li'ath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Is'ra-el, and said unto them, Why are ye come out to set your battle in array? am not I a Phi-lis'tine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Phi-lis'tine said, I defy the armies of Is'ra-el this day; give me a man, that we may fight together. When Saul and all Is'ra-el heard those words of the Phi-lis'tine, they were dismayed, and greatly afraid.

Now Da'vid was the son of that Eph'rath-ite of Beth'le-hem-ju'dah, whose name was Jes'se. And the three eldest sons of Jes'se went and followed Saul to the battle, and the names of his three sons that went to the battle were E-li'ab the firstborn, and next unto him A-bin'a-dab, and the third Sham'nah. And Da'vid was the youngest: and the three eldest followed Saul. But Da'vid went and returned from Saul to feed his father's sheep at Beth'le-hem. And the Phi-lis'tine drew near morning and evening, and presented himself forty days. And Jes'se said unto Da'vid his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

And Da'vid rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jes'se had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Is'ra-el and the Phi-lis'tines had put the battle in array, army against army. And Da'vid left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Phi-lis'tine of Gath, Go-li'ath by name, out of the armies of the Phi-lis'tines, and spake according to the same words: and Da'vid heard them. And all the men of Is'ra-el, when they saw the man, fled from him, and were sore afraid. And the men of Is'ra-el said, Have ye seen this man that is come up? surely to defy Is'ra-el is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Is'ra-el. And Da'vid spake to the men that stood by him, saying, What shall be done to the man that killeth this Phi-lis'tine, and taketh away the reproach from Is'ra-el? for who is this uncircumcised Phi-lis'tine, that he should defy the armies of the living God? And the people answered him after

this manner, saying, So shall it be done to the man that killeth him. And E-li'ab his eldest brother heard when he spake unto the men; and E-li'ab's anger was kindled against Da'vid, and he said, why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And Da'vid said, What have I now done? Is there not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which Da'vid spake, they rehearsed them before Saul: and he sent for him. And Da'vid said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Phi-lis'tine. And Saul said to Da'vid, Thou art not able to go against this Phi-lis'tine to fight with him: for thou art but a youth, and he a man of war from his youth. And Da'vid said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Phi-lis'tine shall be as one of them, seeing he hath defied the armies of the living God. Da'vid said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Phi-lis'tine. And Saul said unto Da'vid, Go, and the LORD be with thee.

And Saul armed Da'vid with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And Da'vid girded his sword upon his armour, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these; for I have not proved them. And Da'vid put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Phi-lis'tine. And the Phi-lis'tine came on and drew near unto Da'vid; and the man that bare the shield went before him. And when the Phi-lis'tine looked about, and saw Da'vid, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Phi-lis'tine said unto Da'vid, Am I a dog, that thou comest to me with staves? And the Phi-lis'tine cursed Da'vid by his gods. And the Phi-lis'tine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said Da'vid to the Phi-lis'tine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Is'ra-el, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Phi-lis'tines this day unto the fowls of the air, and to the wild beasts of the

earth; that all the earth may know that there is a God in Is'ra-el. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands. And it came to pass, when the Phi-lis'tine arose, and came and drew nigh to meet Da'vid, that Da'vid hasted, and ran toward the army to meet the Phi-lis'tine. And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Phi-lis'tine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.



DAVID SLAYING GOLIATH.

So Da'vid prevailed over the Phi-lis'tine with a sling and with a stone, and smote the Phi-lis'tine, and slew him; but there was no sword in the hand of Da'vid. Therefore Da'vid ran, and stood upon the Phi-lis'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phi-lis'tines saw their champion was dead, they fled. And the men of Is'ra-el and of Ju'dah arose, and shouted, and

pursued the Phi-lis'tines, until thou come to the valley, and to the gates of Ek'ron. And the wounded of the Phi-lis'tines fell down by the way to Sha-a-ra'im, even unto Gath, and unto Ek'ron. And the children of Is'ra-el returned from chasing after the Phi-lis'tines, and they spoiled their tents. And Da'vid took the head of the Phi-lis'tine, and brought it to Je-ru'sa-lem; but he put his armor in his tent. And as Da'vid returned from the slaughter of the Phi-lis'tine, Ab'ner took him, and brought him before Saul with the head of the Phi-lis'tine in his hand.

DAVID AND JONATHAN.

IT came to pass, when he had made an end of speaking unto Saul, that the soul of Jon'a-than was knit with the soul of Da'vid, and Jon'a-than loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jon'a-than and Da'vid made a covenant, because he loved him as his own soul. And Jon'a-than stripped himself of the robe that was upon him, and gave it to Da'vid, and his garments, even to his sword, and to his bow, and to his girdle. And Da'vid went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when Da'vid was returned from the slaughter of the Phi-lis'tine, that the women came out of all cities of Is'ra-el, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and Da'vid his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto Da'vid ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed Da'vid from that day and forward.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and Da'vid played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite Da'vid even to the wall with it. And Da'vid avoided out of his presence twice. And Saul was afraid of Da'vid, because the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And Da'vid behaved himself wisely in all his ways; and the LORD was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Is'ra-el and Ju'dah loved Da'vid, because he went out and came in before them. And Mi'chal Saul's daughter loved Da'vid: and they told Saul, and

the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Phi-lis'tines may be against him. Wherefore Saul said to Da'vid, Thou shalt this day be my son in law in the one of the twain. And Saul commanded his servants, saying, Commune with Da'vid secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law. And Saul's servants spake those words in the ears of Da'vid. And Da-vid said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed? And the servants of Saul told him, saying, On this manner spake Da'vid. And Saul said, Thus shall ye say to Da'vid, The king desireth not any dowry, but to be avenged of the king's enemies. But Saul thought to make Da'vid fall by the hand of the Phi-lis'tines. And when his servants told Da'vid these words, it pleased Da'vid well to be the king's son in law: and the days were not expired. Wherefore Da'vid arose and went, he and his men, and slew of the Phi-lis'tines two hundred men; and Saul gave him Mi'chal his daughter to wife.

And Saul saw and knew that the LORD was with Da'vid, and that Mi'chal Saul's daughter loved him. And Saul was yet the more afraid of Da'vid; and Saul became Da'vid's enemy continually. And Saul spake to Jon'a-than his son, and to all his servants, that they should kill Da'vid. But Jon'a-than Saul's son delighted much in Da'vid: and Jon'a-than told Da'vid, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

And Jon'a-than spake good of Da'vid unto Saul his father, and said unto him, Let not the king sin against his servant, against Da'vid; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Phi-lis'tine, and the LORD wrought a great salvation for all Is'ra-el: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay Da'vid without a cause? And Saul hearkened unto the voice of Jon'a-than: and Saul sware, As the LORD liveth, he shall not be slain. And Jon'a-than called Da'vid, and Jon'a-than shewed him all those things. And Jon'a-than brought Da'vid to Saul, and he was in his presence, as in times past.

And there was war again: and Da'vid went out, and fought with the Phi-lis'tines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and Da'vid played with his hand. And Saul sought to smite Da'vid even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and Da'vid fled, and escaped that night. Saul also sent messengers unto Da'vid's house, to watch him,



SAUL ATTEMPTS DAVID'S LIFE.

and to slay him in the morning: and Mi'chal Da'vid's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. So Mi'chal let Da'vid down through a window: and he went, and fled, and escaped. And Mi'chal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take Da'vid, she said, He is sick. And Saul sent the messengers again to see Da'vid, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. And Saul said unto Mi'chal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Mi'chal answered Saul, He said unto me, Let me go; why should I kill thee?

So Da'vid fled, and escaped, and came to Sam'u-el to Ra'mah, and told him all that Saul had done to him. And he and Sam'u-el went and dwelt in Na'ioth. And Da'vid fled from Na'ioth in Ra'mah, and came and said before Jon'a-than, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so. And Da'vid sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jon'a-than know this, lest he be grieved: but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death. Then said Jon'a-than unto Da'vid, Whatsoever thy soul desireth, I will even do it for thee. And Da'vid said unto Jon'a-than, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, Da'vid earnestly asked leave of me that he might run to Beth'le-hem his city: for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father. And Jon'a-than said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said Da'vid to Jon'a-than, Who shall tell me? or what if thy father answer thee roughly? And Jon'a-than said unto Da'vid, Come, and let us go out into the field. And they went out both of them into the field. And Jon'a-than said unto Da'vid, O LORD God of Is'ra-el, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward Da'vid, and I then send not unto thee, and shew it thee; the LORD do so and much more to Jon'a-



DAVID'S ESCAPE BY A WINDOW.

than: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of Da'vid every one from the face of the earth. So Jon'a-than made a covenant with the house of Da'vid, saying, Let the LORD even require it at the hand of Da'vid's enemies. And Jon'a-than caused Da'vid to swear again, because he loved him: for he loved 'him as he loved his own soul. Then Jon'a-than said to Da'vid, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone E'zel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

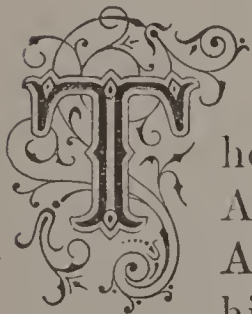
So Da'vid hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jon'a-than arose, and Ab'ner sat by Saul's side, and Da'vid's place was empty. Nevertheless Saul spake not anything that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. And it came to pass on the morrow, which was the second day of the month, that Da'vid's place was empty: and Saul said unto Jon'a-than his son, Wherefore cometh not the son of Jes'se to meat, neither yesterday, nor to-day? And Jon'a-than answered Saul, Da'vid earnestly asked leave of me to go to Beth'le-hem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table. Then Saul's anger was kindled against Jon'a-than, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jes'se to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jes'se liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jon'a-than answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? and Saul cast a javelin at him to smite him: whereby Jon'a-

than knew that it was determined of his father to slay Da'vid. So Jon'a-than arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for Da'vid, because his father had done him shame.

And it came to pass in the morning, that Jon'a-than went out into the field at the time appointed with Da'vid, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jon'a-than had shot, Jon'a-than cried after the lad, and said, Is not the arrow beyond thee? And Jon'a-than cried after the lad, Make speed, haste, stay not. And Jon'a-than's lad gathered up the arrows, and came to his master. But the lad knew not any thing, only Jon'a-than and Da'vid knew the matter. And Jon'a-than gave his artillery unto his lad, and said unto him, Go, carry them to the city.

And as soon as the lad was gone, Da'vid arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until Da'vid exceeded. And Jon'a-than said to Da'vid, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jon'a-than went into the city.

DAVID FLEES FROM SAUL.



THEN came Da'vid to Nob to A-him'e-lech the priest [from whom he received shewbread to eat, and also the sword of Go-li'ath]. And Da'vid arose, and fled that day for fear of Saul, and went to A'chish the king of Gath. And the servants of A'chish said unto him, Is not this Da'vid the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and Da'vid his ten thousands? And Da'vid laid up these words in his heart, and was sore afraid of A'chish the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said A'chish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house? Da'vid therefore departed thence, and escaped to the cave A-dul'lam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he

became a captain over them: and there were with him about four hundred men.

And Da'vid went thence to Miz'peh of Mo'ab: and he said unto the king of Mo'ab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Mo'ab: and they dwelt with him all the while that Da'vid was in the hold. And the prophet Gad said unto Da'vid, Abide not in the hold; depart, and get thee into the land of Ju'dah.

And Da'vid abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And Da'vid saw that Saul was come out to seek his life: and Da'vid was in the wilderness of Ziph in a wood. And Jon'a-than Saul's son arose, and went to Da'vid into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Is'ra-el, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the LORD: and Da'vid abode in the wood, and Jon'a-than went to his house.

And Da'vid and his men were in the wilderness of Ma'on, in the plain on the south of Jesh'i-mon. Saul also and his men went to seek him. And they told Da'vid: wherefore he came down into a rock, and abode in the wilderness of Ma'on. And when Saul heard that, he pursued after Da'vid in the wilderness of Ma'on. And Saul went on this side of the mountain, and Da'vid and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. And Da'vid went up from thence, and dwelt in strong holds at En-ge'di.

And it came to pass that it was told [Saul], saying, Behold, Da'vid is in the wilderness of En-ge'di. Then Saul took three thousand chosen men out of all Is'ra-el, and went to seek Da'vid and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in; and Da'vid and his men remained in the sides of the cave. And the men of Da'vid said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then Da'vid arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that Da'vid's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD. So Da'vid stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. Da'vid also arose afterward, and went out of the cave, and cried

after Saul, saying, My lord the king. And when Saul looked behind him, Da'vid stooped with his face to the earth, and bowed himself.

And Da'vid said to Saul, Wherefore hearest thou men's words, saying, Behold, Da'vid seeketh thy hurt? Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou



DAVID SHOWS SAUL THE SKIRT OF HIS ROBE.

huntest my soul to take it. The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

And it came to pass, when Da'vid had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son Da'vid? And Saul lifted up his voice, and wept. And he said to Da'vid, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Is'ra-el shall be established in thine hand. Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou

wilt not destroy my name out of my father's house. And Da'vid sware unto Saul. And Saul went home; but Da'vid and his men gat them up unto the hold.

And Sam'u-el died; and all the Is'ra-el-ites were gathered together, and lamented him, and buried him in his house at Ra'mah.

And Da'vid arose, and went down to the wilderness of Pa'ran.



DAVID AGAIN SPARES SAUL'S LIFE.

AND the Ziph'ites came unto Saul to Gib'e-ah, saying, Doth not Da'vid hide himself in the hill of Hach'i-lah, which is before Jesh'i-mon? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Is'ra-el with him, to seek Da'vid in the wilderness of Ziph. And Saul pitched in the hill of Hach'i-lah, which is before Jesh'i-mon, by the way. But Da'vid abode in the wilderness, and he saw that Saul came after him into the wilderness. Da'vid therefore sent out spies, and understood that Saul was come in very deed.

And Da'vid arose, and came to the place where Saul had pitched: and Da'vid beheld the place where Saul lay, and Ab'ner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. Then Da'vid said, Who will go down with me to Saul to the camp? And A-bish'a-i said, I will go down with thee. So Da'vid and A-bish'a-i came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Ab'ner and the people lay round about him. Then said A-bish'a-i to Da'vid, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And Da'vid said to A-bish'a-i, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? Da'vid said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So Da'vid took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

Then Da'vid went over to the other side, and stood on the top of a hill afar off; a great space being between them: and Da'vid cried to the people, and to Ab'ner the son of Ner, saying, Answerest thou not, Ab'ner? Then Ab'ner

answered and said, Who art thou that criest to the king? And Da'vid said to Ab'ner, Art not thou a valiant man? and who is like to thee in Is'ra-el? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. And Saul knew Da'vid's voice, and said, Is this thy voice, my son Da'vid? And Da'vid said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Then said Saul, I have sinned: return, my son Da'vid; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. And Da'vid answered and said, Behold the king's spear! and let one of the young men come over and fetch it. The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. Then Saul said to Da'vid, Blessed be thou, my son Da'vid: thou shalt both do great things, and also shalt still prevail. So Da'vid went on his way, and Saul returned to his place.

And Da'vid said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Phi-lis'tines; and Saul shall despair of me, to seek me any more in any coast of Is'ra-el: so shall I escape out of his hand. And Da'vid arose, and he passed over with the six hundred men that were with him unto A'chish, the son of Ma'och, king of Gath. And it was told Saul that Da'vid was fled to Gath: and he sought no more again for him.

THE WITCH OF ENDOR.

NOW Sam'u-el was dead, and all Is'ra-el had lamented him, and buried him in Ra'mah, even in his own city. And Saul put away those that had familiar spirits, and the wizards, out of the land. And the Phi-lis'tines gathered themselves together, and came and pitched in Shu'nem: and Saul gathered all Is'ra-el together, and they pitched in Gil-bo'a. And when Saul saw the host of the Phi-lis'tines, he was afraid, and his heart greatly trembled. And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by U'rim, nor by prophets. Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants

said to him, Behold, there is a woman that hath a familiar spirit at En'dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Sam'u-el. And when the woman saw Sam'u-el, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Sam'u-el, and he stooped with his face to the ground, and bowed himself. And Sam'u-el said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Phi-lis'tines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Sam'u-el, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to Da'vid: because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Am'a-lek, therefore hath the LORD done this thing unto thee this day. Moreover the LORD will also deliver Is'ra-el with thee into the hand of the Phi-lis'tines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Is'ra-el into the hand of the Phi-lis'tines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Sam'u-el: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him: and he hearkened unto their voice. So he rose from the earth and sat upon the bed. And the woman had a fat calf in the house;

and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.



THE DEATH OF SAUL AND JONATHAN.

THE Phi-lis'tines fought against Is'ra-el: and the men of Is'ra-el fled from before the Phi-lis'tines, and fell down slain in mount Gil-bo'a. And the Phi-lis'tines followed hard upon Saul and upon his sons; and the Phi-lis'tines slew Jon'a-than, and A-bin'a-dab, and Mel-chi-shu'a, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

And when the men of Is'ra-el that were on the other side of the valley, and they that were on the other side Jor'dan, saw that the men of Is'ra-el fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Phi-lis'tines came and dwelt in them. And it came to pass on the morrow, when the Phi-lis'tines came to strip the slain, that they found Saul and his three sons fallen in mount Gil-bo'a. And they cut off his head, and stripped off his armour, and sent into the land of the Phi-lis'tines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ash'ta-roth: and they fastened his body to the wall of Beth'shan. And when the inhabitants of Ja'bes-gil'e-ad heard of that which the Phi-lis'tines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth'shan, and came to Ja'bes, and burnt them there. And they took their bones, and buried them under a tree at Ja'bes, and fasted seven days.

And Da'vid lamented with this lamentation over Saul and over Jon'a-than his son: The beauty of Is'ra-el is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of As'ke-lon; lest the daughters of the Phi-lis'tines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gil-bo'a, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty,

the bow of Jon'a-than turned not back, and the sword of Saul returned not empty. Saul and Jon'a-than were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Is'ra-el, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle? O Jon'a-than, thou wast slain in thine high places. I am distressed for thee, my brother Jon'a-than: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!



THE DEATH OF SAUL AND HIS SONS.

DAVID MADE KING.

IT came to pass after this, that Da'vid inquired of the LORD, saying, Shall I go up into any of the cities of Ju'dah? And the LORD said unto him, Go up. And Da'vid said, Whither shall I go up? And he said, Unto He'bron. And the men of Ju'dah came, and there they anointed Da'vid king over the house of Ju'dah. But Ab'ner the son of Ner, captain of Saul's host, took Ish-bo'sheth the son of Saul, and brought him over to Ma-ha-na'im; and made him king. But the house of Ju'dah followed Da'vid. And the time that Da'vid was king in He'bron over the house of Ju'dah was seven years and six months.

And Ab'ner the son of Ner, and the servants of Ish-bo'sheth the son of Saul, went out from Ma-ha-na'im to Gib'e-on. And Jo'ab the son of Zer-u-i'ah, and the servants of Da'vid, went out, and met together by the pool of Gib'e-on: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Ab'ner said to Jo'ab, Let the young men now arise, and play before us. And Jo'ab said, Let them arise. Then there arose and went over by number twelve of Ben'ja-min, which pertained to Ish-bo'sheth the son of Saul, and twelve of the servants of Da'vid. And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Hel'-kath-haz'zu-rim, which is in Gib'e-on. And there was a very sore battle that day; and Ab'ner was beaten, and the men of Is'ra-el, before the servants of Da'vid.

And there were three sons of Zer-u-i'ah there, Jo'ab, and A-bish'a-i, and As'a-hel: and As'a-hel was as light of foot as a wild roe. And As'a-hel pursued after Ab'ner; and in going he turned not to the right hand nor to the left from following Ab'ner. Then Ab'ner looked behind him, and said, Art thou As'a-hel? And he answered, I am. And Ab'ner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But As'a-hel would not turn aside from following of him. And Ab'ner said again to As'a-hel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Jo'ab thy brother? Howbeit he refused to turn aside: wherefore Ab'ner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where As'a-hel fell down and died stood still.

Now there was long war between the house of Saul and the house of Da'vid: but Da'vid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. And it came to pass, while there was war between the house of Saul and the house of Da'vid, that Ab'ner made himself strong for the house of Saul. [But Ab'ner quarreled with Ish-bo'sheth the son of Saul, con-

cerning Riz'pah, the daughter of A-i'ah, and was very wroth, and said,] So do God to Ab'ner, and more also, except, as the LORD hath sworn to Da'vid, even so I do to him; to translate the kingdom from the house of Saul, and to set up the throne of Da'vid over Is'ra-el and over Ju'dah, from Dan even to Be'er-she'ba. And Ab'ner had communication with the elders of Is'ra-el, saying, Ye sought for Da'vid in times past to be king over you: now then do it: for the LORD hath spoken of Da'vid, saying, By the hand of my servant Da'vid I will save my people Is'ra-el out of the hand of the Philis'tines, and out of the hand of all their enemies. And Ab'ner also spake in the ears of Ben'ja-min: and Ab'ner went also to speak in the ears of Da'vid in He'bron all that seemed good to Is'ra-el, and that seemed good to the whole house of Ben'ja-min. So Ab'ner came to Da'vid to He'bron, and twenty men with him. And Da'vid made Ab'ner and the men that were with him a feast. And Ab'ner said unto Da'vid, I will arise and go, and will gather all Is'ra-el unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And Da'vid sent Ab'ner away; and he went in peace.

And, behold, the servants of Da'vid and Jo'ab came from pursuing a troop, and brought in a great spoil with them: but Ab'ner was not with Da'vid in He'bron; for he had sent him away, and he was gone in peace. When Jo'ab and all the host that was with him were come, they told Jo'ab, saying, Ab'ner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. Then Jo'ab came to the king, and said, What hast thou done? behold, Ab'ner came unto thee; why is it that thou hast sent him away, and he is quite gone? Thou knowest Ab'ner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest. And when Jo'ab was come out from Da'vid, he sent messengers after Ab'ner, which brought him again from the well of Si'rah: but Da'vid knew it not. And when Ab'ner was returned to He'bron, Jo'ab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of As'a-hel his brother [who had been slain by Ab'ner].

Then came all the tribes of Is'ra-el to Da'vid unto He'bron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Is'ra-el: and the LORD said to thee, Thou shalt feed my people Is'ra-el, and thou shalt be a captain over Is'ra-el. So all the elders of Is'ra-el came to the king to He'bron; and king Da'vid made a league with them in He'bron before the LORD: and they anointed Da'vid king over Is'ra-el. Da'vid was thirty years old when he began to reign, and he reigned forty years. In He'bron he reigned over Ju'dah seven years and six months: and in Je-ru'sa-lem he reigned thirty and three years over all Is'ra-el and Ju'dah.

And the king and his men went to Je-ru'sa-lem unto the Jeb'u-sites, the inhabitants of the land: which spake unto David, saying, Thou shalt not come in hither. Nevertheless, Da'vid took the strong hold of Zi'on: the same is the city of Da'vid. So Da'vid dwelt in the fort, and called it the city of Da'vid. And Da'vid built round about from Mil'lo and inward. And Da'vid went on, and grew great, and the LORD God of hosts was with him.

THE ARK BROUGHT TO ZION.

DA'VID gathered together all the chosen men of Is'ra-el, thirty thousand. And Da'vid arose, and went with all the people that were with him from Ba'a-le of Ju'dah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of A-bin'a-dab that was in Gib'e-ah: and Uz'zah and A-hi'o, the sons of A-bin'a-dab, drave the new cart. And when they came to Na'chon's threshingfloor, Uz'zah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uz'zah, and God smote him there for his error; and there he died by the ark of God. And Da'vid was displeased, because the LORD had made a breach upon Uz'zah: and he called the name of the place Pe'rez-uz'zah to this day. And Da'vid was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? So Da'vid would not remove the ark of the LORD unto him into the city of Da'vid: but Da'vid carried it aside into the house of O'bed-e'dom the Git'tite. And the ark of the LORD continued in the house of O'bed-e'dom the Git'tite three months: and the LORD blessed O'bed-e'dom, and all his household.

And it was told king Da'vid, saying, The LORD hath blessed the house of O'bed-e'dom, and all that pertaineth unto him, because of the ark of God. So Da-vid went and brought up the ark of God from the house of O'bed-e'dom into the city of Da'vid with gladness. And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And Da'vid danced before the LORD with all his might; and Da'vid was girded with a linen ephod. So Da'vid and all the house of Is'ra-el brought up the ark of the LORD with shouting, and with the sound of the trumpet. And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that Da'vid had pitched for it: and Da'vid offered burnt offerings and peace offerings before the LORD. And as soon as Da'vid had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. And he dealt among all the people, even among the whole multitude of Is'ra-el, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine.

And after this it came to pass, that Da'vid smote the Phi-lis'tines, and subdued them. And he smote Mo'ab, and the Mo'ab-ites became Da'vid's servants, and brought gifts. Da'vid smote also Had-ad-e'zer, the son of Re'hob, king of Zo'bah, and took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen. And when the Syr'i-ans of Da-mas'cus came to succour Had-ad-e'zer king of Zo'bah, Da'vid slew of the Syr'i-ans two and twenty thousand men. Then Da'vid put garrisons in Syr'i-a of Da-mas'cus: and the Syr'i-ans became servants to Da'vid, and brought gifts. And the LORD preserved Da'vid whithersoever he went. And Da'vid took the shields of gold that were on the servants of Had-ad-e'zer, and brought them to Je-ru'sa-lem. And from Be'tah, and from Be-ro'thai, cities of Had-ad-e'zer, king Da'vid took exceeding much brass.



DAVID BRINGS THE ARK WITH REJOICING.

When To'i king of Ha'math heard that Da'vid had smitten all the host of Had-ad-e'zer, then To'i sent Jo'ram his son unto king Da'vid, to salute him, and to bless him, because he had fought against Had-ad-e'zer, and smitten

him: for Had-ad-e'zer had wars with To'i. And Jo'ram brought with him vessels of silver, and vessels of gold, and vessels of brass: which also king Da'vid did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued.

DAVID'S KINDNESS TO THE HOUSE OF SAUL.

AND Da'vid said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jon'a-than's sake? And there was of the house of Saul a servant whose name was Zi'ba. And when they had called him unto Da'vid, the king said unto him, Art thou Zi'ba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Zi'ba said unto the king, Jon'a-than hath yet a son, which is lame on his feet. And the king said unto him, Where is he? And Zi'ba said unto the king, Behold, he is in the house of Ma'chir, the son of Am'mi-el, in Lo-de'bar.

Then king Da'vid sent, and fetched him out of the house of Ma'chir, the son of Am'mi-el, from Lo-de'bar. Now when Me-phen'o-sheth, the son of Jon'a-than, the son of Saul, was come unto David, he fell on his face, and did reverence. And Da'vid said, Me-phen'o-sheth. And he answered, Behold thy servant! And Da'vid said unto him, Fear not: for I will surely shew thee kindness for Jon'a-than thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

Then the king called to Zi'ba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Me-phen'o-sheth thy master's son shall eat bread alway at my table. Now Zi'ba had fifteen sons and twenty servants. Then said Zi'ba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Me-phen'o-sheth, said the king, he shall eat at my table, as one of the king's sons. And Me-phen'o-sheth had a young son whose name was Mi'cha. And all that dwelt in the house of Zi'ba were servants unto Me-phen'o-sheth. So Me-phen'o-sheth dwelt in Je-ru'sa-lem.

DAVID'S SIN.

AND it came to pass, after the year was expired, at the time when kings go forth to battle, that Da'vid sent Jo'ab, and his servants with him, and all Is'ra-el; and they destroyed the children of Am'mon, and besieged Rab'bah. But David tarried still at Je-ru'sa-lem. And it came to pass in an eveningtide, that Da'vid arose from

off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And Da'vid sent and inquired after the woman. And one said, Is not this Bath-she'ba, the daughter of E-li'am, the wife of U-ri'ah the Hit'tite? And Da'vid sent messengers and took her. And Da'vid sent to Jo'ab, saying, Send me U-ri'ah the Hit'tite. And Jo'ab sent U-ri'ah to Da'vid. And when U-ri'ah was come unto him, Da'vid demanded of him how Jo'ab did, and how the people did, and how the war prospered.

And it came to pass in the morning, that Da'vid wrote a letter to Jo'ab, and sent it by the hand of U-ri'ah. And he wrote in the letter, saying, Set ye U-ri'ah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Jo'ab observed the city, that he assigned U-ri'ah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Jo'ab: and there fell some of the people of the servants of David; and U-ri'ah the Hit'tite died also.

Then Jo'ab sent and told Da'vid all the things concerning the war. So the messenger went, and came and shewed Da'vid all that Jo'ab had sent him for. And the messenger said unto Da'vid, surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant U-ri'ah the Hit'tite is dead also. Then Da'vid said unto the messenger, Thus shalt thou say unto Jo'ab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. And when the wife of U-ri'ah heard that U-ri'ah her husband was dead, she mourned for her husband. And when the mourning was past, Da'vid sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that Da'vid had done displeased the LORD

And the LORD sent Na'than unto Da'vid. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and his of own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And Da'vid's anger was greatly kindled against the man; and he said to Na'than, As the LORD liveth, the man that hath done this thing shall surely die. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Na'than said to Da'vid, Thou art the man. Thus saith the LORD God of Is'ra-el, I anointed thee king over Is'ra-el, and I delivered thee out of the hand of Saul; wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed U-ri'ah the Hit'tite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Am'mon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of U-ri'ah the Hit'tite to be thy wife. And Da'vid said unto Na'than, I have sinned against the LORD. And Na'than said unto Da'vid, the LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.



NATHAN REBUKES DAVID.

And Na'than departed unto his house. And the LORD struck the child that U-ri'ah's wife bare unto Da'vid, and it was very sick. Da'vid therefore besought God for the child; and Da'vid fasted, and went in, and lay all night

upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of Da'vid feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead. But when Da'vid saw that his servants whispered, Da'vid perceived that the child was dead: therefore Da'vid said unto his servants, Is the child dead? And they said, He is dead. Then Da'vid arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept, for I said: Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

And Da'vid comforted Bath-she'ba his wife, and she bare a son, and he called his name Sol'o-mon: and the LORD loved him.

ABSALOM REBELS.

BUT in all Is'ra-el there was none to be so much praised as Ab'sa-lom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it): he weighed the hair of his head at two hundred shekels after the king's weight. [And Ab'sa-lom slew his brother Am'non, and fled and went to Ge'shur, and was there three years. And the soul of king Da'vid longed to go forth unto Ab'sa-lom, and Jo'ab perceived that the king's heart was toward Ab'sa-lom, and he sent a wise woman to the king who persuaded him to let Ab'sa-lom return. And the king said, Let him turn to his own house, and let him not see my face. So Ab'sa-lom returned and] dwelt two full years in Je-ru'sa-lem, and saw not the king's face. Therefore Ab'sa-lom sent for Jo'ab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. Therefore he said unto his servants, See, Jo'ab's field is near mine, and he hath barley there; go and set it on fire. And Ab'sa-lom's servants set the field on fire. Then Jo'ab arose, and came to Ab'sa-lom unto his house, and said unto him, Wherefore have thy servants set my field on fire? And Ab'sa-lom answered Jo'ab, Behold, I sent unto thee, saying, Come hither, that



DAVID RECONCILED TO ABSALOM.

I may send thee to the king, to say, Wherefore am I come from Ge'shur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me. So Jo'ab came to the king, and told him: and when he had called for Ab'sa-lom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Ab'sa-lom.

And it came to pass after this, that Ab'sa-lom prepared him chariots and horses, and fifty men to run before him. And Ab'sa-lom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Ab'sa-lom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Is'ra-el. And Ab'sa-lom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Ab'sa-lom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Ab'sa-lom to all Is'ra-el that came to the king for judgment; so Ab'sa-lom stole the hearts of the men of Is'ra-el.

And it came to pass after forty years, that Ab'sa-lom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in He'bron. For thy servant vowed a vow while I abode at Ge'shur in Syr'i-a, saying, If the LORD shall bring me again indeed to Je-ru'sa-lem, then I will serve the LORD. And the king said unto him, Go in peace. So he arose, and went to He'bron. But Ab'sa-lom sent spies throughout all the tribes of Is'ra-el, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Ab'sa-lom reigneth in He'bron. And with Ab'sa-lom went two hundred men out of Je-ru'sa-lem, that were called; and they went in their simplicity, and they knew not any thing. And Ab'sa-lom sent for A-hith'o-phel the Gi'-lon-ite, Da'vid's counsellor, from his city, even from Gi'loh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Ab'sa-lom.

And there came a messenger to Da'vid, saying, The hearts of the men of Is'ra-el are after Ab'sa-lom. And Da'vid said unto all his servants that were with him at Je-ru'sa-lem, Arise, and let us flee; for we shall not else escape from Ab'sa-lom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. And the king went forth, and all the people after him, and tarried in a place that was far off. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kid'ron, and all the people passed over, to-

ward the way of the wilderness. And lo Za'dok also, and all the Le'vites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and A-bi'a-thar went up, until all the people had done passing out of the city. And the king said unto Za'dok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. Za'dok therefore and A-bi'a-thar carried the ark of God again to Je-ru'sa-lem: and they tarried there.

And Da'vid went up by the ascent of mount Ol'i-vet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up. And one told Da'vid, saying, A-hith'o-phel is among the conspirators with Ab'sa-lom. And Da'vid said, O LORD, I pray thee, turn the counsel of A-hith'o-phel into foolishness. And it came to pass, that when Da'vid was come to the top of the mount, where he worshipped God, behold, Hu'shai the Ar'chite came to meet him with his coat rent, and earth upon his head: unto whom Da'vid said, If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Ab'sa-lom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of A-hith'o-phel. And hast thou not there with thee Za'dok and A-bi'a-thar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Za'dok and A-bi'a-thar the priests. Behold, they have there with them their two sons, A-him'a-az Za'dok's son, and Jon'a-than A-bi'a-thar's son; and by them ye shall send unto me every thing that ye can hear. So Hu'shai Da'vid's friend came into the city, and Ab'sa-lom came into Je-ru'sa-lem.

And when king Da'vid came to Ba-hu'rim; behold, thence came out a man of the family of the house of Saul, whose name was Shim'e-i, the son of Ge'ra: he came forth, and cursed still as he came. And he cast stones at Da'vid, and at all the servants of king Da'vid: and all the people and all the mighty men were on his right hand and on his left. Then said A-bish'a-i the son of Zer-u-i'ah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zer-u-i'ah? so let him curse, because the LORD hath said unto him, Curse Da'vid. Who shall then say, Wherefore hast thou done so? And Da'vid said to A-bish'a-i, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Ben'ja-mite do it? let him alone, and let him curse; for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day. And as Da'vid and

his men went by the way, Shim'e-i went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king, and all the people that were with him, came weary, and refreshed themselves there.

And Ab'sa-lom, and all the people the men of Is'ra-el, came to Je-ru'sa-lem, and A-hith'o-phel with him. And it came to pass, when Hu'shai the Ar'chite, Da'vid's friend, was come unto Ab'sa-lom, that Hu'shai said unto Ab'sa-lom, God save the king, God save the king. And Ab'sa-lom said to Hu'shai, Is this thy kindness to thy friend? why wentest thou not with thy friend? And Hu'shai said unto Ab'sa-lom, Nay; but whom the LORD, and this people, and all the men of Is'ra-el, choose, his will I be, and with him will I abide. And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.



SHIMEI CURSES DAVID.

Then said Ab'sa-lom to A-hith'o-phel, Give counsel among you what we shall do. And the counsel of A-hith'o-phel, which he counselled in those days,

was as if a man had inquired at the oracle of God: so was all the counsel of A-hith'o-phel both with Da'vid and with Ab'sa-lom. Moreover A-hith'o-phel said unto Ab'sa-lom, Let me now choose out twelve thousand men, and I will arise and pursue after Da'vid this night: and I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace. And the saying pleased Ab'sa-lom well, and all the elders of Is'ra-el.

Then said Ab'sa-lom, Call now Hu'shai the Ar'chite also, and let us hear likewise what he saith. And when Hu'shai was come to Ab'sa-lom, Ab'sa-lom spake unto him, saying, A-hith'o-phel hath spoken after this manner: shall we do after his saying? if not, speak thou. And Hu'shai said unto Ab'sa-lom, The counsel that A-hith'o-phel hath given is not good at this time. For, said Hu'shai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Ab'sa-lom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Is'ra-el knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Is'ra-el be generally gathered unto thee, from Dan even to Be'er-she'ba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Is'ra-el bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Ab'sa-lom and all the men of Is'ra-el said, The counsel of Hu'shai the Ar'chite is better than the counsel of A-hith'o-phel. For the Lord had appointed to defeat the good counsel of A-hith'o-phel, to the intent that the LORD might bring evil upon Ab'sa-lom.

Then said Hu'shai unto Za'dok and to A-bi'a-thar the priests, Thus and thus did A-hith'o-phel counsel Ab'sa-lom and the elders of Is'ra-el; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him. Now Jon'a-than and A-him'a-az stayed by En-ro'gel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king Da'vid. Nevertheless, a lad saw them, and told Ab'sa-lom: but they

went both of them away quickly, and came to a man's house in Ba-hu'rim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. And when Ab'sa-lom's servants came to the woman to the house, they said, Where is A-him'a-az and Jon'a-than? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Je-ru'sa-lem. And it came to pass, after they were departed, that they came up out of the well, and went and told king Da'vid, and said unto Da'vid, Arise, and pass quickly over the water: for thus hath A-hith'o-phel counselled against you. Then Da'vid arose, and all the people that were with him, and they passed over Jor'dan: by the morning light there lacked not one of them that was not gone over Jor'dan.

And when A-hith'o-phel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

Then Da'vid came to Ma-ha-na'im. And Ab'sa-lom passed over Jor'dan, he and all the men of Is'ra-el with him. And Ab'sa-lom made Am'a-sa captain of the host instead of Jo'ab: so Is'ra-el and Ab'sa-lom pitched in the land of Gil'e-ad.

ABSALOM IS SLAIN.



DAVID numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And Da'vid sent forth a third part of the people under the hand of Jo'ab, and a third part under the hand of A-bish'a-i the son of Zer-u-i'ah, Jo'ab's brother, and a third part under the hand of It'tai the Git'tite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Jo'ab and A-bish'a-i and It'tai, saying, Deal gently for my sake with the young man, even with Ab'sa-lom. And all the people heard when the king gave all the captains charge concerning Ab'sa-lom.

So the people went out into the field against Is'ra-el: and the battle was in the wood of E'phra-im; where the people of Is'ra-el were slain before the servants of Da'vid, and there was there a great slaughter that day of twenty

thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

And Ab'sa-lom met the servants of Da'vid. And Ab'sa-lom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Jo'ab, and said, Behold, I saw Ab'sa-lom hanged in an oak. And



THE DEATH OF ABSALOM.

Jo'ab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle. And the man said unto Jo'ab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and A-bish'a-i and It'tai, saying, Beware that none touch the young man Ab'sa-lom. Otherwise I should have wrought falsehood against mine own

life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

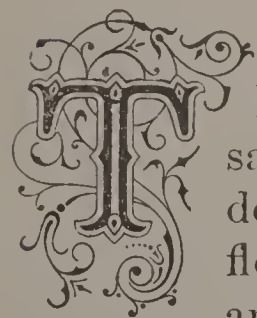
Then said Jo'ab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Ab'sa-lom, while he was yet alive in the midst of the oak. And ten young men that bare Jo'ab's armour compassed about and smote Ab'sa-lom, and slew him. And Jo'ab blew the trumpet, and the people returned from pursuing after Is'ra-el: for Jo'ab held back the people. And they took Ab'sa-lom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Is'ra-el fled every one to his tent. Then said A-him'a-az the son of Za'dok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies. And Jo'ab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Jo'ab to Cu'shi, Go tell the king what thou hast seen. And Cu'shi bowed himself unto Jo'ab, and ran. Then said A-him'a-az the son of Za'dok yet again to Jo'ab, But howsoever, let me, I pray thee, also run after Cu'shi. And Jo'ab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then A-him'a-az ran by the way of the plain, and overran Cu'shi. And Da'vid sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Methinketh the running of the foremost is like the running of A-him'a-az the son of Za'dok. And the king said, He is a good man, and cometh with good tidings. And A-him'a-az called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Ab'sa-lom safe? And A-him'a-az answered, When Jo'ab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cu'shi came; and Cu'shi said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee. And the king said unto Cu'shi, Is the young man Ab'sa-lom safe? And Cu'shi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he wept, thus he said, O my son Ab'sa-lom! my

son, my son Ab'sa-lom! would God I had died for thee, O Ab'sa-lom, my son, my son!

And it was told Jo'ab, Behold, the king weepeth and mourneth for Ab'sa-lom. And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Ab'sa-lom! O Ab'sa-lom, my son, my son!

And Jo'ab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Ab'sa-lom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Is'ra-el had fled every man to his tent.

DAVID RETURNS TO JERUSALEM.



THE people were at strife throughout all the tribes of Is'ra-el, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Phi-lis'tines; and now he is fled out of the land for Ab'sa-lom. And Ab'sa-lom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back.

And king Da'vid sent to Za'dok and to A-bi'a-thar the priests, saying, Speak unto the elders of Ju'dah saying, Why are ye the last to bring the king back to his house? seeing the speech of all Is'ra-el is come to the king, even to his house. Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? And he bowed the heart of all the men of Ju'dah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants. So the king returned, and came to Jor'dan. And Ju'dah came to Gil'gal, to go to meet the king, to conduct the king over Jor'dan.

And Shim'e-i the son of Ge'ra, a Ben'ja-mite, which was of Ba-hu'rim, hasted and came down with the men of Ju'dah to meet king Da'vid. And

there were a thousand men of Ben'ja-min with him, and Zi'ba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jor'dan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shim'e-i the son of Ge'ra fell down before the king, as he was come over Jor'dan; and said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Je-ru'sa-lem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Jo'seph to go down to meet my lord the king. But A-bish'a-i the son of Zer-u-i'ah answered and said, Shall not Shim'e-i be put to death for this, because he cursed the LORD's anointed? And Da'vid said, What have I to do with you, ye sons of Zer-u-i'ah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Is'ra-el? for do not I know that I am this day king over Is'ra-el? Therefore the king said unto Shim'e-i, Thou shalt not die. And the king swore unto him.

And Bar-zil'la-i the Gil'e-ad-ite came down from Ro-ge'lim, and went over Jor'dan with the king, to conduct him over Jor'dan. Now Bar-zil'la-i was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Ma-ha-na'im; for he was a very great man. And the king said unto Bar-zil'la-i, Come thou over with me, and I will feed thee with me in Je-ru'sa-lem. And Bar-zil'la-i said unto the king, How long have I to live, that I should go up with the king unto Je-ru'sa-lem? I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jor'dan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chim'ham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chim'ham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee. And all the people went over Jor'dan. And when the king was come over, the king kissed Bar-zil'la-i, and blessed him; and he returned unto his own place. Then the king went on to Gil'gal, and Chim'ham went on with him: and all the people of Ju'dah conducted the king, and also half the people of Is'ra-el. And Da'vid came to his house at Je-ru'sa-lem.

Moreover the Phi-lis'tines had yet war again with Is'ra-el; and Da'vid went down, and his servants with him, and fought against the Phi-lis'tines; and

Da'vid waxed faint. And Ish'bi-be'nob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain Da'vid. But A-bish'a-i the son of Zer-u-i'ah succored him, and smote the Phi-lis'tine, and killed him. Then the men of Da'vid sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Is'ra-el.

These be the names of the mighty men whom Da'vid had: The Tach'monite that sat in the seat, chief among the captains; the same was Ad'i-no the Ez'nite: he lifted up his spear against eight hundred, whom he slew at one time. And after him was E-le-a'zar the son of Do'do the A-ho'hite, one of the three mighty men with Da'vid, when they defied the Phi-lis'tines that were there gathered together to battle, and the men of Is'ra-el were gone away: he arose, and smote the Phi-lis'tines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil. And after him was Sham'mah the son of Ag'e-e the Ha'ra-rite. And the Phi-lis'tines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Phi-lis'tines. But he stood in the midst of the ground, and defended it, and slew the Phi-lis'tines: and the LORD wrought a great victory. And three of the thirty chief went down, and came to Da'vid in the harvest time unto the cave of A-dul'lam: and the troop of the Phi-lis'tines pitched in the valley of Reph'a-im. And Da'vid was then in a hold, and the garrison of the Phi-lis'tines was then in Beth'le-hem. And Da'vid longed, and said, Oh that one would give me drink of the water of the well of Beth'le-hem, which is by the gate! And the three mighty men brake through the host of the Phi-lis'tines, and drew water out of the well of Beth'le-hem, that was by the gate, and took it, and brought it to Da'vid: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

DAVID NUMBERS THE PEOPLE.



AGAIN the anger of the LORD was kindled against Is'ra-el, and he moved Da'vid against them to say, Go, number Is'ra-el and Ju'dah. For the king said to Jo'ab the captain of the host, which was with him, Go now through all the tribes of Is'ra-el, from Dan even to Be'er-she'ba, and number ye the people, that I may know the number of the people. And Jo'ab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the

king delight in this thing? Notwithstanding the king's word prevailed against Jo'ab, and against the captains of the host. And Jo'ab and the captains of the host went out from the presence of the king, to number the people of Is'ra-el. So when they had gone through all the land, they came to Je-ru'sa-lem at the end of nine months and twenty days. And Jo'ab gave up the sum of the number of the people unto the king: and there were in Is'ra-el eight hundred thousand valiant men that drew the sword: and the men of Ju'dah were five hundred thousand men.



GAD BEFORE DAVID.

And Da'vid's heart smote him after that he had numbered the people. And Da'vid said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly. For when Da'vid was up in the morning, the word of the LORD came unto the prophet Gad, Da'vid's seer, saying, Go and say unto Da'vid, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to Da'vid, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what

answer I shall return to him that sent me. And Da'vid said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man.

So the LORD sent a pestilence upon Is'ra-el from the morning even to the time appointed: and there died of the people from Dan even to Be'er-she'ba seventy thousand men. And when the angel stretched out his hand upon Je-ru'sa-lem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of A-rau'nah the Jeb'u-site. And Da'vid spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

And Gad came that day to Da'vid, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of A-rau'nah the Jeb'u-site. And Da'vid, according the saying of Gad, went up as the LORD commanded. And Da'vid built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was entreated for the land, and the plague was stayed from Is'ra-el.

SOLOMON MADE KING.



WHEN Da'vid was old and full of days, he made Sol'o-mon his son king over Is'ra-el. And Da'vid assembled all the princes of Is'ra-el, with the mighty men, and with all the valiant men, unto Je-ru'sa-lem. Then Da'vid the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood. Howbeit the LORD God of Is'ra-el chose me before all the house of my father to be king over Is'ra-el for ever: for he hath chosen Ju'dah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Is'ra-el: and of all my sons (for the LORD hath given me many sons), he hath chosen Sol'o-mon my son to sit upon the throne of the kingdom of the LORD over Is'ra-el. And he said unto me, Sol'o-mon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

And thou, Sol'o-mon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all

hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the LORD hath chosen thee to build a house for the sanctuary: be strong, and do it.

Then Da'vid gave to Sol'o-mon his son the pattern of all that he had by the Spir'it, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things. And Da'vid said to Sol'o-mon his son, Be strong and of good courage, and do it: fear not, nor be dismayed, for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

Furthermore Da'vid the king said unto all the congregation, Sol'o-mon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God. Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. And who then is willing to consecrate his service this day unto the LORD? Then the chief of the fathers and princes of the tribes of Is'ra-el, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and Da'vid the king also rejoiced with great joy.

Wherefore Da'vid blessed the LORD before all the congregation: and Da'vid said, Blessed be thou, LORD God of Is'ra-el our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O LORD our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people,



SOLOMON PROCLAIMED KING.

which are present here, to offer willingly unto thee. O LORD God of A'bra-ham, I'saac, and of Is'ra-el, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Sol'o-mon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

And Da'vid said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Is'ra-el: and did eat and drink before the LORD on that day with great gladness. And they made Sol'o-mon the son of Da'vid king the second time, and anointed him unto the LORD to be the chief governor, and Za'dok to be priest. Then Sol'o-mon sat on the throne of the LORD as king instead of Da'vid his father, and prospered; and all Is'ra-el obeyed him. And all the princes, and the mighty men, and all the sons likewise of king Da'vid, submitted themselves unto Sol'o-mon the king. And the LORD magnified Sol'o-mon exceedingly in the sight of all Is'ra-el, and bestowed upon him such royal majesty as had not been on any king before him in Is'ra-el.

Now the days of Da'vid drew nigh that he should die; and he charged Sol'o-mon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Mo'ses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Is'ra-el.

Now these be the last words of Da'vid. Da'vid the son of Jes'se said, and the man who was raised up on high, the anointed of the God of Ja'cob, and the sweet psalmist of Is'ra-el, said, The Spir'it of the LORD spake by me, and his word was in my tongue. The God of Is'ra-el said, the Rock of Is'ra-el spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

So Da'vid slept with his fathers, and was buried in the city of Da'vid. And

the days that Da'vid reigned over Is'ra-el were forty years: seven years reigned he in He'bron, and thirty and three years reigned he in Je-ru'sa-lem. Then sat Sol'o-mon upon the throne of Da'vid his father; and his kingdom was established greatly.

SOLOMON'S WISE CHOICE.

SOL'O-MON loved the LORD, walking in the statutes of Da'vid his father: only he sacrificed and burnt incense in high places. And the king went to Gib'e-on to sacrifice there; for that was the great high place: a thousand burnt offerings did Sol'o-mon offer upon that altar. In Gib'e-on the LORD appeared to Sol'o-mon in a dream by night: and God said, Ask what I shall give thee. And Sol'o-mon said, Thou hast shewed unto thy servant Da'vid my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O LORD my God, thou hast made thy servant king instead of Da'vid my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the LORD, that Sol'o-mon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father Da'vid did walk, then I will lengthen thy days.

And Sol'o-mon awoke; and, behold, it was a dream. And he came to Je-ru'sa-lem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offering, and made a feast to all his servants.

Then came there two women unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third

day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.



SOLOMON'S JUDGMENT.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the

living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Is'ra-el heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment.

And Sol'o-mon reigned over all kingdoms from the river unto the land of the Phi-lis'tines, and unto the border of E'gypt: they brought presents, and served Sol'o-mon all the days of his life. And Ju'dah and Is'ra-el dwelt safely, every man under his vine and under his fig tree, from Dan even to Be'er-she'ba, all the days of Sol'o-mon. And God gave Sol'o-mon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Sol'o-mon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of E'gypt. For he was wiser than all men, and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Leb'a-non even unto the hys-sop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Sol'o-mon, from all kings of the earth, which had heard of his wisdom.

THE BUILDING OF THE TEMPLE.



HIRAM king of Tyre sent his servants unto Sol'o-mon; for he had heard that they had anointed him king in the room of his father: for Hi'ram was ever a lover of Da'vid. And Sol'o-mon sent to Hi'ram, saying, Thou knowest how that Da'vid my father could not build a house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build a house unto the name of the LORD my God, as the LORD spake unto Da'vid my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name. Now therefore command thou that they hew me cedar trees out of Leb'a-non; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Si-do'ni-ans.

And it came to pass, when Hi'ram heard the words of Sol'o-mon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given

unto Da'vid a wise son over this great people. And Hi'ram sent to Sol'o-mon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Leb'a-non unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. So Hi'ram gave Sol'o-mon cedar trees and fir trees according to all his desire. And Sol'o-mon gave Hi'ram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Sol'o-mon to Hi'ram year by year. And the LORD gave Sol'o-mon wisdom, as he promised him: and there was peace between Hi'ram and Sol'o-mon; and they two made a league together.

And king Sol'o-mon raised a levy out of all Is'ra-el; and the levy was thirty thousand men. And he sent them to Leb'a-non, ten thousand a month by courses: a month they were in Leb'a-non, and two months at home: and Ad-o-ni'ram was over the levy. And Sol'o-mon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; besides the chief of Sol'o-mon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Sol'o-mon's builders and Hi'ram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

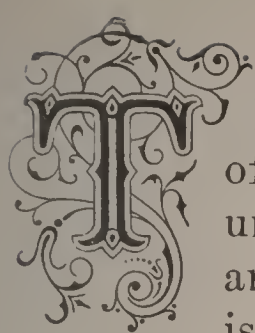
And it came to pass in the four hundred and eightieth year after the children of Is'ra-el were come out of the land of E'gypt, in the fourth year of Sol'o-mon's reign over Is'ra-el, in the month Zif, which is the second month, that he began to build the house of the LORD. And the house which king Sol'o-mon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And for the house he made windows of narrow lights. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. So he built the house, and finished it; and covered the house with beams and boards of cedar. And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

And within the oracle he made two cherubim of olive tree, each ten cubits high. And he set the cherubim within the inner house: and they stretched

forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubim with gold. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without. And he built the inner court with three rows of hewed stone, and a row of cedar beams. In the fourth year was the foundation of the house of the LORD laid, in the month Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

And king Sol'o-mon sent and fetched Hi'ram out of Tyre. He was a widow's son of the tribe of Naph'ta-li, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Sol'o-mon, and wrought all his work. For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. And he set up the pillars in the porch of the temple. And he made a molten sea, ten cubits from the one brim to the other. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And it was a hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths. And Hi'ram made the lavers, and the shovels, and the basins: and all these vessels, which Hi'ram made to king Sol'o-mon for the house of the LORD, were of bright brass. In the plain of Jor'dan did the king cast them, in the clay ground between Suc'coth and Zar'than.

And Sol'o-mon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out. And Sol'o-mon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was, and the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. So was ended all the work that king Sol'o-mon made for the house of the LORD. And Sol'o-mon brought in the things which Da'vid his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.



THE DEDICATION OF THE TEMPLE.

THEN Sol'o-mon assembled the elders of Is'ra-el, and all the heads of the tribes, the chief of the fathers of the children of Is'ra-el, unto king Sol'o-mon in Je-ru'sa-lem, that they might bring up the ark of the covenant of the LORD out of the city of Da'vid, which is Zi'on. And all the men of Is'ra-el assembled themselves unto king Sol'o-mon at the feast in the month Eth'a-nim, which is the seventh month. And all the elders of Is'ra-el came, and the priests took up the ark. And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Le'vites bring up. And king Sol'o-mon, and all the congregation of Is'ra-el, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. There was nothing in the ark save the two tables of stone, which Mo'ses put there at Ho'reb, when the LORD made a covenant with the children of Is'ra-el, when they came out of the land of E'gypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud.

Then spake Sol'o-mon, The LORD said that he would dwell in the thick darkness. I have surely built thee a house to dwell in, a settled place for thee to abide in for ever. And the king turned his face about, and blessed all the congregation of Is'ra-el: and all the congregation of Is'ra-el stood; and he said, Blessed be the LORD God of Is'ra-el, which spake with his mouth unto Da'vid my father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people Is'ra-el out of E'gypt, I chose no city out of all the tribes of Is'ra-el to build a house, that my name might be therein; but I chose Da'vid to be over my people Is'ra-el. And it was in the heart of Da'vid my father to build a house for the name of the LORD God of Is'ra-el. And the LORD said unto Da'vid my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the LORD hath performed his word that he spake, and I am risen up in the room of Da'vid my father, and sit on the throne of Is'ra-el, as the LORD promised, and have built a house for the name of the LORD God of Is'ra-el. And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of E'gypt.

And Sol'o-mon stood before the altar of the LORD in the presence of all the congregation of Is'ra-el, and spread forth his hands toward heaven: and he said, LORD God of Is'ra-el, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant Da'vid my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Is'ra-el, when they shall pray toward this place: and hear thou in heaven thy dwellingplace: and when thou hearest, forgive.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Is'ra-el, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Is'ra-el, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwellingplace, and forgive, and do, and give to every man according to his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of all the children of men); that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning a stranger, that is not of thy people Is'ra-el, but cometh out of a far country for thy name's sake (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm); when he shall come and pray toward this house: hear thou in heaven thy dwellingplace, and do according to all that

the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Is'ra-el; and that they may know that this house, which I have builded, is called by thy name.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee (for there is no man that sinneth not), and thou be angry



MIRACULOUS FIRE CONSUMING THE SACRIFICE.

with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward

their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwellingplace, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of E'gypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Is'ra-el, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Mo'ses thy servant, when thou broughtest our fathers out of E'gypt, O LORD God.

And it was so, that when Sol'o-mon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Is'ra-el with a loud voice, saying, Blessed be the LORD, that hath given rest unto his people Is'ra-el, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Mo'ses his servant. The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Is'ra-el at all times, as the matter shall require: that all the people of the earth may know that the LORD is God, and that there is none else. Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

Now when Sol'o-mon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. And when all the children of Is'ra-el saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.

Then the king and all the people offered sacrifices before the LORD. And king Sol'o-mon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

THE QUEEN OF SHEBA VISITS SOLOMON.

AND when the queen of She'ba heard of the fame of Sol'o-mon concerning the name of the LORD, she came to prove him with hard questions. And she came to Je-ru'sa-lem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Sol'o-mon, she communed with him of all that was in her heart. And Sol'o-mon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of She'ba had seen all Sol'o-mon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Is'ra-el: because the LORD loved Is'ra-el for ever, therefore made he thee king, to do judgment and justice. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of She'ba gave to king Sol'o-mon.

And king Sol'o-mon gave unto the queen of She'ba all her desire, whatsoever she asked, besides that which Sol'o-mon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

SOLOMON'S RICHES AND IDOLATRY.

THE weight of gold that came to Sol'o-mon in one year was six hundred threescore and six talents of gold, besides that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of A-ra'bi-a, and of the governors of the country. And king Sol'o-mon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Leb'a-non. Moreover, the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one



side and on the other upon the six steps: there was not the like made in any kingdom. And all king Sol'o-mon's drinking vessels were of gold, and all the vessels of the house of the forest of Leb'a-non were of pure gold; none were of silver: it was nothing accounted of in the days of Sol'o-mon. For the king had at sea a navy of Thar'shish with the navy of Hi'ram: once in three years came the navy of Thar'shish, bringing gold, and silver, ivory, and apes, and peacocks. So king Sol'o-mon exceeded all the kings of the earth for riches and for wisdom.

And all the earth sought to Sol'o-mon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. And Sol'o-mon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Je-ru'sa-lem. And the king made silver to be in Je-ru'sa-lem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

And Sol'o-mon brought up the daughter of Pha'raoh out of the city of Da'vid unto the house that he had built for her: for he said, my wife shall not dwell in the house of Da'vid king of Is'ra-el, because the places are holy, whereunto the ark of the LORD hath come.

But king Sol'o-mon loved many strange women, together with the daughter of Pha'raoh, women of the Mo'ab-ites, Am'mon-ites, E'dom-ites, Zi-do'-ni-ans, and Hit'tites; and he had seven hundred wives, princesses: [and] it came to pass, when Sol'o-mon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of Da'vid his father.

And the LORD was angry with Sol'o-mon, because his heart was turned from the LORD God of Is'ra-el, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Sol'o-mon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for Da'vid thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for Da'vid my servant's sake, and for Je-ru'sa-lem's sake which I have chosen.

And the LORD stirred up an adversary unto Sol'o-mon, Ha'dad the E'domite: he was of the king's seed in E'dom. And God stirred him up another adversary, Re'zon the son of E-li'a-dah. And he gathered men unto him, and became captain over a band, when Da'vid slew them of Zo'bah; and they

went to Da-mas'cus, and dwelt therein, and reigned in Da-mas'cus. And he was an adversary to Is'ra-el all the days of Sol'o-mon: and he abhorred Is'ra-el, and reigned over Syr'i-a.

And Jer-o-bo'am the son of Ne'bat, an Eph'rath-ite of Zer'e-da, Sol'o-mon's servant, whose mother's name was Ze-ru'ah, a widow woman, even he lifted up his hand against the king. And the man Jer-o-bo'am was a mighty man of valour: and Sol'o-mon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Jo'seph. And it came to pass at that time when Jer-o-bo'am went out of Je-ru'sa-lem, that the prophet A-hi'jah the Shi-lo'nite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and A-hi'jah caught the new garment that was on him, and rent it in twelve pieces. And he said to Jer-o-bo'am, Take thee ten pieces: for thus saith the LORD, the God of Is'ra-el, Behold, I will rend the kingdom out of the hand of Sol'o-mon, and will give ten tribes to thee: howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for Da'vid my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that Da'vid my servant may have a light alway before me in Je-ru'sa-lem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Is'ra-el. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as Da'vid my servant did; that I will be with thee, and build thee a sure house, as I built for Da'vid, and will give Is'ra-el unto thee. And I will for this afflict the seed of Da'vid, but not for ever.

Sol'o-mon sought therefore to kill Jer-o-bo'am. And Jer-o-bo'am arose, and fled into E'gypt, unto Shi'shak king of E'gypt, and was in E'gypt until the death of Sol'o-mon.

And the time that Sol'o-mon reigned in Je-ru'sa-lem over all Is'ra-el was forty years. And Sol'o-mon slept with his fathers, and was buried in the city of Da'vid his father: and Re-ho-bo'am his son reigned in his stead.

THE REVOLT OF THE TEN TRIBES.



RE-HO-BO'AM went to She'chem: for all Is'ra-el were come to She'chem to make him king. And it came to pass, when Jer-o-bo'am the son of Ne'bat, who was yet in E'gypt, heard of it (for he was fled from the presence of king Sol'o-mon, and Jer-o-bo'am dwelt in E'gypt), that they sent and called him. And Jer-o-bo'am and all

the congregation of Is'ra-el came, and spake unto Re-ho-bo'am, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed. And king Re-ho-bo'am consulted with the old men, that stood before Sol'o-mon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jer-o-bo'am and all the people came to Re-ho-bo'am the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by A-hi'-jah the Shi-lo'nite unto Jer-o-bo'am the son of Ne'bat. So when all Is'ra-el saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid? neither have we inheritance in the son of Jes'se: to your tents, O Is'ra-el: now see to thine own house, Da'vid. So Is'ra-el departed unto their tents. But as for the children of Is'ra-el which dwelt in the cities of Ju'dah, Re-ho-bo'am reigned over them. Then king Re-ho-bo'am sent A-do'ram, who was over the tribute; and all Is'ra-el stoned him with stones, that he died. Therefore king Re-ho-bo'am made speed to get him up to his chariot, to flee to Je-ru'sa-lem. So Is'ra-el rebelled against the house of Da'vid unto this day. And it came to pass, when all Is'ra-el heard that Jer-o-bo'am was come again, that they sent and called him unto the congregation, and made him king over all Is'ra-el: there was none that followed the house of Da'vid, but the tribe of Ju'dah only.

And when Re-ho-bo'am was come to Je-ru'sa-lem, he assembled all the

house of Ju'dah, with the tribe of Ben'ja-min, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Is'ra-el, to bring the kingdom again to Re-ho-bo'am the son of Sol'o-mon. But the word of God came unto Shem-a-i'ah the man of God, saying, speak unto Re-ho-bo'am, the son of Sol'o-mon, king of Ju'dah, and unto all the house of Ju'dah and Ben'ja-min, and to the remnant of the people, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Is'ra-el: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

Then Jer-o-bo'am built She'chem in mount E'phra-im, and dwelt therein; and went out from thence, and built Pe-nu'el. And Jer-o-bo'am said in his heart, Now shall the kingdom return to the house of Da'vid: if this people go up to do sacrifice in the house of the LORD at Je-ru'sa-lem, then shall the heart of this people turn again unto their lord, even unto Re-ho-bo'am king of Ju'dah, and they shall kill me, and go again to Re-ho-bo'am king of Ju'dah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Je-ru'sa-lem: behold thy gods, O Is'ra-el, which brought thee up out of the land of E'gypt. And he set the one in Beth'el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Le'vi.

And Jer-o-bo'am ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Ju'dah, and he offered upon the altar. So did he in Beth'el, sacrificing unto the calves that he had made: and he placed in Beth'el the priests of the high places which he had made.

After this Jer-o-bo'am returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jer-o-bo'am, even to cut it off, and to destroy it from off the face of the earth.

At that time A-bi'jah the son of Jer-o-bo'am fell sick. And Jer-o-bo'am said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jer-o-bo'am; and get thee to Shi'loh: behold, there is A-hi'jah the prophet, which told me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jer-o-bo'am's wife did so, and arose, and went to Shi'loh, and came to the house of A-hi'jah. But A-hi'jah could not see; for his eyes were set by reason of his age.

And the LORD said unto A-hi'jah, Behold, the wife of Jer-o-bo'am cometh to ask a thing of thee for her son; for he is sick; thus and thus shalt thou

say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman. And it was so, when A-hi'jah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jer-o-bo'am; why feignest thou thyself to be another? for I am sent to thee with heavy



JEROBOAM'S WIFE BEFORE AHIJAH.

tidings. Go, tell Jer-o-bo'am, Thus saith the LORD God of Is'ra-el, Forasmuch as I exalted thee from among the people, and made thee prince over my people Is'ra-el, and rent the kingdom away from the house of Da'vid, and gave it thee: and yet thou hast not been as my servant Da'vid, who kept my com-

mandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back; therefore, behold, I will bring evil upon the house of Jer-o-bo'am, and will cut off the remnant of the house of Jer-o-bo'am, till it be all gone. Him that dieth of Jer-o-bo'am in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. And all Is'ra-el shall mourn for him, and bury him: for he only of Jer-o-bo'am shall come to the grave, because in him there is found some good thing toward the LORD God of Is'ra-el in the house of Jer-o-bo'am. Moreover the LORD shall raise him up a king over Is'ra-el, who shall cut off the house of Jer-o-bo'am that day: but what? even now. For the LORD shall smite Is'ra-el, as a reed is shaken in the water, and he shall root up Is'ra-el out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. And he shall give Is'ra-el up because of the sins of Jer-o-bo'am, who did sin, and who made Is'ra-el to sin.

And Jer-o-bo'am's wife arose, and departed, and came to Tir'zah: and when she came to the threshold of the door, the child died; and they buried him; and all Is'ra-el mourned for him, according to the word of the LORD, which he spake by the hand of his servant A-hi'jah the prophet.

And the days which Jer-o-bo'am reigned were two and twenty years: and he slept with his fathers, and Na'dab his son reigned in his stead.

And Re-ho-bo'am the son of Sol'o-mon reigned in Ju'dah. Re-ho-bo'am was forty and one years old when he began to reign, and he reigned seventeen years in Je-ru'sa-lem. And Ju'dah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And it came to pass in the fifth year of king Re-ho-bo'am, that Shi'shak king of E'gypt came up against Je-ru'sa-lem: and he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Sol'o-mon had made. And there was war between Re-ho-bo'am and Jer-o-bo'am all their days. And Re-ho-bo'am slept with his fathers, and was buried with his fathers in the city of Da'vid.

Now in the eighteenth year of king Jer-o-bo'am the son of Ne'bat reigned A-bi'jam over Ju'dah. Three years reigned he in Je-ru'sa-lem. And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

Nevertheless for Da'vid's sake did the LORD his God give him a lamp in Je-ru'sa-lem, to set up his son after him, and to establish Je-ru'sa-lem: because Da'vid did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of U-ri'ah the Hit'tite. And A-bi'jam slept with his fathers; and they buried him in the city of Da'vid: and A'sa his son reigned in his stead.

And in the twentieth year of Jer-o-bo'am king of Is'ra-el reigned A'sa over Ju'dah. And forty and one years reigned he in Je-ru'sa-lem. And A'sa did that which was right in the eyes of the LORD, as did Da'vid his father. And A'sa slept with his fathers, and Je-hosh'a-phat his son reigned in his stead.

THE WICKED KINGS OF ISRAEL.

NA'DAB the son of Jer-o-bo'am began to reign over Is'ra-el in the second year of A'sa king of Ju'dah, and reigned over Is'ra-el two years. And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Is'ra-el to sin. And Ba'a-sha the son of A-hi'jah, of the house of Is'sa-char, conspired against him; and Ba'a-sha smote him, and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jer-o-bo'am; he left not to Jer-o-bo'am any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant A-hi'jah the Shi-lo'nite. In the third year of A'sa king of Ju'dah began Ba'a-sha the son of A-hi'jah to reign over all Is'ra-el in Tir'zah, twenty and four years. And he did evil in the sight of the LORD, and walked in the way of Jer-o-bo'am, and in his sin wherewith he made Is'ra-el to sin. Then the word of the LORD came to Je'hu the son of Ha-na'ni against Ba'a-sha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Is'ra-el; and thou hast walked in the way of Je-ro-bo'am, and hast made my people Is'ra-el to sin, to provoke me to anger with their sins; behold, I will take away the posterity of Ba'a-sha, and the posterity of his house; and will make thy house like the house of Jer-o-bo'am the son of Ne'bat. So Ba'a-sha slept with his fathers, and was buried in Tir'zah: and E'lah his son reigned in his stead.

In the twenty and sixth year of A'sa king of Ju'dah began E'lah the son of Ba'a-sha to reign over Is'ra-el in Tir'zah, two years. And his servant Zim'ri, captain of half his chariots, conspired against him, as he was in Tir'zah, drinking himself drunk in the house of Ar'za steward of his house in Tir'zah. And Zim'ri went in and smote him, and killed him, in the twenty and seventh year of A'sa king of Ju'dah, and reigned in his stead. And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Ba'a-sha.

In the twenty and seventh year of A'sa king of Ju'dah did Zim'ri reign seven days in Tir'zah. And the people were encamped against Gib'be-thon, which belonged to the Phi-lis'tines. And the people that were encamped heard say, Zim'ri hath conspired, and hath also slain the king: wherefore all Is'ra-el made Om'ri, the captain of the host, king over Is'ra-el that day in the camp. And Om'ri went up from Gib'be-thon, and all Is'ra-el with him, and they besieged Tir'zah. And it came to pass, when Zim'ri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died. Then were the people of Is'ra-el divided into two parts; half of the people followed Tib'ni the son of Gi'nath, to make him king; and half followed Om'ri. But the people that followed Om'ri prevailed against the people that followed Tib'ni the son of Gi'nath: so Tib'ni died, and Om'ri reigned. But Om'ri wrought evil in the eyes of the LORD, and did worse than all that were before him. So Om'ri slept with his fathers, and was buried in Sa-ma'ri-a: and A'hab his son reigned in his stead.

And in the thirty and eighth year of A'sa king of Ju'dah began A'hab the son of Om'ri to reign over Is'ra-el: and A'hab the son of Om'ri reigned over Is'ra-el in Sa-ma'ri-a twenty and two years. And A'hab the son of Om'ri did evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jer-o-bo'am the son of Ne'bat, that he took to wife Jez'e-bel the daughter of Eth'ba-al king of the Zi-do'ni-ans, and went and served Ba'al, and worshipped him. And he reared up an altar for Ba'al in the house of Ba'al, which he had built in Sa-ma'ri-a. And A'hab made a grove; and A'hab did more to provoke the LORD God of Is'ra-el to anger than all the kings of Is'ra-el that were before him.

ELIJAH THE TISHBITE.



ELIJAH the Tish'bite, who was of the inhabitants of Gil'e-ad, said unto A'hab, As the LORD God of Is'ra-el liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Che'rith, that is before Jor'dan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the LORD: for he went and dwelt by the brook Che'rith, that is before Jor'dan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the LORD came unto him, saying, Arise, Get thee to Zar'-

e-phath, which belongeth to Zi'don, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zar'e-phath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and



ELIJAH FED BY THE RAVENS.

my son, that we may eat it, and die. And E-li'jah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Is'ra-el, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of E-li'jah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by E-li'jah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto E-li'jah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon



ELIJAH RAISES THE WIDOW'S SON.

the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of E-li'jah; and the soul of the child came into him again, and he revived. And E-li'jah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and E-li'jah said, See, thy son liveth. And the woman said to E-li'jah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

ELIJAH AND THE PROPHETS OF BAAL.



AND it came to pass after many days, that the word of the LORD came to E-li'jah in the third year, saying, Go, shew thyself unto A'hab; and I will send rain upon the earth. And E-li'jah went to shew himself unto A'hab. And there was a sore famine in Sam'a-ri-a. And A'hab called O-ba-di'ah, which was the governor of his house. (Now O-ba-di'ah feared the LORD greatly: for it was so, when Jez'e-bel cut off the prophets of the LORD, that O-ba-di'ah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And A'hab said unto O-ba-di'ah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: A'hab went one way by himself, and O-ba-di'ah went another way by himself.

And as O-ba-di'ah was in the way, behold, E-li'jah met him: and he knew him, and fell on his face, and said, Art thou that my lord E-li'jah? And he answered him, I am: go, tell thy lord; Behold, E-li'jah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of A'hab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, behold, E-li'jah is here. And it shall come to pass, as soon as I am gone from thee, that the Spir'it of the LORD shall carry thee whither I know not; and so when I come and tell A'hab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jez'e-bel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, E-li'jah is here: and he shall slay me. And E-li'jah said, As the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to day. So O-ba-di'ah went to meet A'hab, and told him: and A'hab went to meet E-li'jah.

And it came to pass, when A'hab saw E-li'jah, that A'hab said unto him, Art thou he that troubleth Is'ra-el? And he answered, I have not troubled Is'ra-el; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Ba'al-im. Now therefore send, and gather to me all Is'ra-el unto mount Car'miel, and the prophets of Ba'al four hundred and fifty, and the prophets of the groves four hundred, which eat at Jez'e-bel's table. So A'hab sent unto all the children of Is'ra-el, and gathered the prophets together unto mount Car'mel. And E-li'jah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him; but if Ba'al, then follow him. And the people answered



FIRE FROM HEAVEN CONSUMING ELIJAH'S SACRIFICE.

him not a word. Then said E-li'jah unto the people, I, even I only, remain a prophet of the LORD; but Ba'al's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And E-li'jah said unto the prophets of Ba'al, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Ba'al from morning even until noon, saying, O Ba'al, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that E-li'jah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And E-li'jah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And E-li'jah took twelve stones, according to the number of the tribes of the sons of Ja'cob, unto whom the word of the LORD came, saying, Is'ra-el shall be thy name: and with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that E-li'jah the prophet came near, and said, LORD God of A'bra-ham, I'saac, and of Is'ra-el, let it be known this day that thou art God in Is'ra-el, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

And E-li'jah said unto them, Take the prophets of Ba'al; let not one of them escape. And they took them: and E-li'jah brought them down to the brook Ki'shon, and slew them there.

And E-li'jah said unto A'hab, Get thee up, eat and drink; for there is a sound of abundance of rain. So A'hab went up to eat and to drink. And E-li'jah went up to the top of Car'mel; and he cast himself down upon the earth, and put his face between his knees. And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto A'hab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And A'hab rode, and went to Jez're-el. And the hand of the LORD was on E-li'jah; and he girded up his loins, and ran before A'hab to the entrance of Jez're-el.

ELIJAH AND ELISHA.



AND A'hab told Jez'e-bel all that E-li'jah had done, and withal how he had slain all the prophets with the sword. Then Jez'e-bel sent a messenger unto E-li'jah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that, he arose, and went for his life, and came to Be'er-she'ba, which belongeth to Ju'dah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life: for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Ho'reb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, E-li'jah? And he said, I have been very jealous for the LORD God of hosts: for the children of Is'ra-el have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the

mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. And it was so, when E-li'jah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, E-li'jah? And he said, I have been very jealous for the LORD God of hosts: because the children of Is'ra-el have forsaken thy covenant, thrown down thine altars, and slain thy prophets



ELIJAH CASTS HIS MANTLE ON ELISHA.

with the sword; and I, even I only, am left; and they seek my life, to take it away. And the LORD said unto him, Go, return on thy way to the wilderness of Da-mas'cus: and when thou comest, anoint Haz'a-el to be king over Syr'i-a: And Je'hu the son of Nim'shi shalt thou anoint to be king over Is'ra-el: and E-li'sha the son of Sha'phat of A'bel-me-ho'lah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Haz'a-el shall Je'hu slay: and him that escapeth from the sword of Je'hu shall E-li'sha slay. Yet I have left me seven thousand in Is'ra-el, all the knees which have not bowed to Ba'al, and every mouth which hath not kissed him.

So he departed thence, and found E-li'sha the son of Sha'phat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and E-li'jah passed by him, and cast his mantle upon him. And he left the oxen, and ran after E-li'jah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after E-li'jah, and ministered unto him.

And Ben-ha'dad the king of Syr'i-a gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Sa-ma'ri-a, and warred against it. And he sent messengers to A'hab king of Is'ra-el into the city, and said unto him, Thus saith Ben-ha'dad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Is'ra-el answered and said, My lord, O king, according to thy saying, I am thine, and all that I have. And the messengers came again, and said, Thus speaketh Ben-ha'dad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. Then the king of Is'ra-el called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said unto him, Hearken not unto him, nor consent.

Wherefore he said unto the messengers of Ben-ha'dad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. And Ben-ha'dad sent unto him, and said, The gods do so unto me, and more also, if the dust of Sa-ma'ri-a shall suffice for handfuls for all the people that follow me. And the king of Is'ra-el answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off. And it came to pass, when Ben-ha'dad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

And, behold, there came a prophet unto A'hab king of Is'ra-el, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD. And A'hab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou. Then he numbered the young men

of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Is'ra-el, being seven thousand. And they went out at noon. But Ben-ha'dad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. . And the young men of the princes of the provinces went out first; and Ben-ha'dad sent out, and they told him, saying, There are men come out of Sa-ma'ri-a. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man: and the Syr'i-ans fled: and Is'ra-el pursued them; and Ben-ha'dad escaped on a horse with the horsemen. And the king of Is'ra-el went out, and smote the horses and chariots, and slew the Syr'i-ans with a great slaughter.

THE VINEYARD OF NABOTH.

IT came to pass after these things, that Na'both the Jez're-el-ite had a vineyard, which was in Jez're-el, hard by the palace of A'hab king of Sa-ma'ri-a. And A'hab spake unto Na'both, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Na'both said to A'hab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. And A'hab came into his house heavy and displeased because of the word which Na'both the Jez're-el-ite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jez'e-bel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Na'both the Jez're-el-ite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jez'e-bel his wife said unto him, Dost thou now govern the kingdom of Is'ra-el? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Na'both the Jez're-el-ite. So she wrote letters in A'hab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Na'both. And she wrote in the letters, saying, Proclaim a fast, and set Na'both on high among the people: and set two men, sons of Be'li-al, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jez'e-bel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Na'both on high among the people. And there came in two men, children of Be'li-al, and sat before him: and the men of Be'li-al witnessed against him, even against Na'both, in the presence of the people, saying, Na'both did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jez'e-bel, saying, Na'both is stoned, and is dead.

And it came to pass, when Jez'e-bel heard that Na'both was stoned, and was dead, that Jez'e-bel said to A'hah, Arise, take possession of the vineyard of Na'both the Jez're-el-ite, which he refused to give thee for money: for Na'both is not alive, but dead. And it came to pass, when A'hah heard that Na'both was dead, that A'hah rose up to go down to the vineyard of Na'both the Jez're-el-ite, to take possession of it.

And the word of the LORD came to E-li'jah the Tish'bite, saying, Arise, go down to meet A'hah king of Is'ra-el, which is in Sa-ma'ri-a: behold, he is in the vineyard of Na'both, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Na'both shall dogs lick thy blood, even thine. And A'hah said unto E-li'jah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. Behold, I will bring evil upon thee, for the provocation wherewith thou hast provoked me to anger, and made Is'ra-el to sin. And of Jez'e-bel also spake the LORD, saying, The dogs shall eat Jez'e-bel by the wall of Jez're-el. Him that dieth of A'hah in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

And it came to pass, when A'hah heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to E-li'jah the Tish'bite, saying, Seest thou how A'hah humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

THE DEATH OF AHAB.



AND they continued three years without war between Syr'i-a and Is'ra-el. And it came to pass in the third year, that Je-hosh'aphat the king of Ju'dah came down to the king of Is'ra-el. And the king of Is'ra-el said unto his servants, Know ye that Ra'moth in Gil'e-ad is ours, and we be still, and take it not out of the hand

of the king of Syr'i-a? And he said unto Je-hosh'a-phat, Wilt thou go with me to battle to Ra'moth-gil'e-ad? And Je-hosh'a-phat said to the king of Is'ra-el, I am as thou art, my people as thy people, my horses as thy horses.

And Je-hosh'a-phat said unto the king of Is'ra-el; Inquire, I pray thee, at the word of the LORD to day. Then the king of Is'ra-el gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ra'moth-gil'e-ad to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver it into the hand of the king. And Je-hosh'a-phat said, Is there not here a prophet of the LORD besides, that we might inquire of him? And the king of Is'ra-el said unto Je-hosh'a-phat, There is yet one man, Mi-ca'iah the son of Im'lah, by whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Je-hosh'a-phat said, Let not the king say so. Then the king of Is'ra-el called an officer, and said, Hasten hither Mi-ca'iah the son of Im'lah.



MICAIAH BEFORE AHAB.

And the king of Is'ra-el and Je-hosh'a-phat the king of Ju'dah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Sa-ma'ri-a; and all the prophets prophesied before them. And

Zed-e-ki'ah the son of Che-na'a-nah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syr'i-ans, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ra'moth-gil'e-ad, and prosper: for the LORD shall deliver it into the king's hand. And the messenger that was gone to call Mi-ca'iah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Mi-ca'iah said, As the LORD liveth, what the LORD saith unto me, that will I speak. So he came to the king. And the king said unto him, Mi-ca'iah, shall we go against Ra'moth-gil'e-ad to battle, or shall we forbear? And he answered him, Go, and prosper; for the LORD shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD? And he said, I saw all Is'ra-el scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace. And the king of Is'ra-el said unto Je-hosh'a-phat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade A'hab, that he may go up and fall at Ra'moth-gil'e-ad? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

But Zed-e-ki'ah the son of Che-na'a-nah went near, and smote Mi-ca'iah on the cheek, and said, which way went the Spir'it of the LORD from me to speak unto thee? And Mi-ca'iah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Is'ra-el said, Take Mi-ca'iah, and carry him back unto A'mon the governor of the city, and to Jo'ash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and water of affliction, until I come in peace. And Mi-ca'iah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

So the king of Is'ra-el and Je-hosh'a-phat the king of Ju'dah went up to Ra'moth-gil'e-ad. And the king of Is'ra-el said unto Je-hosh'a-phat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Is'ra-el disguised himself, and went into the battle. But the king of

Syr'i-a commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Is'ra-el. And it came to pass, when the captains of the chariots saw Je-hosh'a-phat, that they said, Surely it is the king of Is'ra-el. And they turned aside to fight against him: and Je-hosh'a-phat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Is'ra-el, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Is'ra-el between the joints of the harness:



THE DEATH OF AHAB.

wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syr'i-ans, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Sa-ma'ri-a; and they buried the king in Sa-ma'ri-a,

And one washed the chariot in the pool of Sa-ma'ri-a; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake. So A'hab slept with his fathers; and A-ha-zi'ah his son reigned in his stead.

And Je-hosh'a-phat the son of A'sa began to reign over Ju'dah in the fourth year of A'hab king of Is'ra-el. Je-hosh'a-phat was thirty and five years old when he began to reign; and he reigned twenty and five years in Je-ru'sa-lem. And he walked in all the ways of A'sa his father; he turned not aside from it, doing that which was right in the eyes of the LORD. And Je-hosh'a-phat slept with his fathers, and was buried with his fathers in the city of Da'vid his father: and Je-ho'ram his son reigned in his stead.

A-ha-zi'ah the son of A'hab began to reign over Is'ra-el in Sa-ma'ri-a the seventeenth year of Je-hosh'a-phat king of Ju'dah, and reigned two years over Is'ra-el. And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jer-o-bo'am the son of Ne'bat, who made Is'ra-el to sin: for he served Ba'al, and worshipped him, and provoked to anger the LORD God of Is'ra-el, according to all that his father had done.

And A-ha-zi'ah fell down through a lattice in his upper chamber that was in Sa-ma'ri-a, and was sick: and he sent messengers, and said unto them, Go, inquire of Ba-al-ze'bub the god of Ek'ron whether I shall recover of this disease. But the angel of the LORD said to E-li'jah the Tish'bite, Arise, go up to meet the messengers of the king of Sa-ma'ri-a, and say unto them, Is it not because there is not a God in Is'ra-el, that ye go to enquire of Ba-al-ze'bub the god of Ek'ron? Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And E-li'jah departed.

And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Is'ra-el, that thou sendest to enquire of Ba-al-ze'bub the god of Ek'ron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man was he which came up to meet you, and told you these words? And they answered him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is E-li'jah the Tish'bite. Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down. And E-li'jah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his

fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And E-li'jah answered and said unto them, If I be man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before E-li'jah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. And the angel of the LORD said unto E-li'jah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Ba-al-ze'bub the god of Ek'ron, is it not because there is no God in Is'ra-el to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So he died according to the word of the LORD which E-li'jah had spoken. And Je-ho'ram reigned in his stead, because he had no son.



ELIJAH IS TAKEN UP INTO HEAVEN.

AND it came to pass, when the LORD would take up E-li'jah into heaven by a whirlwind, that E-li'jah went with E-li'sha from Gil-gal. And E-li'jah said unto E-li'sha, Tarry here, I pray thee; for the LORD hath sent me to Beth'el. And E-li'sha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth'el. And the sons of the prophets that were at Beth'el came forth to E-li'sha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. And E-li'jah said unto him, E-li'sha, tarry here, I pray thee; for the LORD hath sent me to Jer'i-cho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jer'i-cho. And the sons of the prophets that were at Jer'i-cho came to E-li'sha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. And E-li'jah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jor'dan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jor'dan. And E-li'jah took his mantle, and wrapped it together, and smote



A CHARIOT AND HORSES OF FIRE TAKE ELIJAH UP.

the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that E-li'jah said unto E-li'sha, Ask what I shall do for thee, before I be taken away from thee. And E-li'sha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and E-li'jah went up by a whirlwind into heaven.

And E-li'sha saw it, and he cried, My father, my father, the chariot of Is'ra-el, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of E-li'jah that fell from him, and went back, and stood by the bank of Jor'dan; and he took the mantle of E-li'jah that fell from him, and smote the waters, and said, Where is the LORD God of E-li'jah? And when he also had smitten the waters, they parted hither and thither: and E-li'sha went over. And when the sons of the prophets which were to view at Jer'i-cho saw him, they said, The spirit of E-li'jah doth rest on E-li'sha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spir'it of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him (for he tarried at Jer'i-cho), he said unto them, Did I not say unto you, Go not?

And the men of the city said unto E-li'sha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of E-li'sha which he spake.

And he went up from thence unto Beth'el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to mount Car'mel, and from thence he returned to Sa-ma'ri-a.

THE REBELLION OF THE MOABITES.



JE-HO'RAM the son of A'hab began to reign over Is'ra-el in Sa-ma'ri-a in the eighteenth year of Je-hosh'a-phat king of Ju'dah, and reigned twelve years. And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Ba'al that his father had made. Nevertheless he cleaved unto the sins of Jer-o-bo'am the son of Ne'bat, which made Is'ra-el to sin; he departed not therefrom. And Me'sha king of Mo'ab was a sheepmaster, and rendered unto the king of Is'ra-el a hundred thousand lambs, and a hundred thousand rams, with the wool. But it came to pass, when A'hab was dead, that the king of Mo'ab rebelled against the king of Is'ra-el.

And king Je-ho'ram went out of Sa-ma'ri-a the same time, and numbered all Is'ra-el. And he went and sent to Je-hosh'a-phat the king of Ju'dah, saying, The king of Mo'ab hath rebelled against me: wilt thou go with me against Mo'ab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses. And he said, Which way shall we go up? And he answered, the way through the wilderness of E'dom. So the king of Is'ra-el went, and the king of Ju'dah, and the king of E'dom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. And the king of Is'ra-el said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Mo'ab! But Je-hosh'a-phat said, Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Is'ra-el's servants answered and said, Here is E-li'sha the son of Sha'phat, which poured water on the hands of E-li'jah. And Je-hosh'a-phat said, the word of the LORD is with him. So the king of Is'ra-el and Je-hosh'a-phat and the king of E'dom went down to him. And E-li'sha said unto the king of Is'ra-el, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Is'ra-el said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Mo'ab. And E-li'sha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Je-hosh'a-phat the king of Ju'dah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make this valley full of ditches. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the LORD: he will deliver the Mo'ab-ites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meat

offering was offered, that, behold, there came water by the way of E'dom, and the country was filled with water.

And when all the Mo'ab-ites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Mo'ab-ites saw the water on the other side as red as blood: And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Mo'ab, to the spoil. And when they came to the camp of Is'ra-el, the Is'ra-el-ites rose up and smote the Mo'ab-ites, so that they fled before them: but they went forward smiting the Mo'ab-ites, even in their country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-har'-a-seth left they the stones thereof; howbeit the slingers went about it, and smote it.

And when the king of Mo'ab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of E'dom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Is'ra-el: and they departed from him, and returned to their own land.

THE WIDOW'S OIL.



HERE cried a certain woman of the wives of the sons of the prophets unto E-li'sha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen. And E-li'sha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

THE SHUNAMMITE'S SON.



AND it fell on a day, that E-li'sha passed to Shu'nem, where was a great woman; and she constrained him to eat bread. And so it was, that, as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Ge-ha'zi his servant, Call this Shu'nam-mite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Ge-ha'zi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman bare a son at that season that E-li'sha had said unto her.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

So she went and came unto the man of God to mount Car'mel. And it came to pass, when the man of God saw her afar off, that he said to Ge-ha'zi his servant, Behold, yonder is that Shu'nam-mite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught him by the feet: but Ge-ha'zi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Ge-ha'zi, Gird up thy loins, and take my staff in

thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

And Ge-ha'zi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when E-li'sha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Ge-ha'zi, and said, Call this Shu'nam-mite. So he called her. And when she was come in unto him, he said, Take up thy son.

And E-li'sha came again to Gil'gal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

And there came a man from Ba'al-shal'i-sha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

--- NAAMAN THE LEPER.



OW Na'a-man, captain of the host of the king of Syr'i-a, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syr'i-a: he was also a mighty man in valour, but he was a leper. And the Syr'i-ans had gone out by companies, and had brought away captive out of the land

of Is'ra-el a little maid; and she waited on Na'a-man's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Sa-ma'ri-a! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of



NAAMAN'S WIFE AND THE ISRAELITISH MAID.

Is'ra-el. And the king of Syr'i-a said, Go to, go, and I will send a letter unto the king of Is'ra-el. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Is'ra-el, saying, Now when this letter is come unto

thee, behold, I have therewith sent Na'a-man my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Is'ra-el had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when E-li'sha the man of God had heard that the king of Is'ra-el had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Is'ra-el. So Na'a-man came with his horses and with his chariot, and stood at the door of the house of E-li'sha. And E-li'sha sent a messenger unto him, saying, Go and wash in Jor'dan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Na'a-man was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Ab'a-na and Phar'par, rivers of Da-mas'cus, better than all the waters of Is'ra-el? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jor'dan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Is'ra-el: now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Na'a-man said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rim'mon to worship there, and he leaneth on my hand, and I bow myself in the house of Rim'mon: when I bow down myself in the house of Rim'mon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Ge-ha'zi, the servant of E-li'sha the man of God, said, Behold, my master hath spared Na'a-man this Syr'i-an, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. So Ge-ha'zi followed after Na'a-man. And when Na'a-man saw him running after him, he lighted down from the chariot to meet

him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount E'phra-im two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Na'a-man said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his mas-



NAAMAN BEFORE ELISHA.

ter. And E-li'sha said unto him, Whence comest thou, Ge'ha-zi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Na'a-man shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

And the sons of the prophets said unto E-li'sha. Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, un-

to Jor'dan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jor'dan, they cut down wood. But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it.

BEN-HADAD WARS WITH ISRAEL.

THEN the king of Syr'i-a warred against Is'ra-el, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Is'ra-el, saying, Beware that thou pass not such a place; for thither the Syr'i-ans are come down. And the king of Is'ra-el sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syr'i-a was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Is'ra-el? And one of his servants said, None, my lord, O king: but E-li'sha, the prophet that is in Is'ra-el, telleth the king of Is'ra-el the words that thou speakest in thy bedchamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Do'than.

Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And E-li'sha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about E-li'sha. And when they came down to him, E-li'sha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of E-li'sha.

And E-li'sha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Sa-ma'ri-a. And it came to pass, when they were come into Sa-ma'ri-a, that E-li'sha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the

midst of Sa-ma'ri-a. And the king of Is'ra-el said unto E-li'sha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syr'i-a came no more into the land of Is'ra-el.

And it came to pass, after this, that Ben-ha'dad king of Syr'i-a gathered all his host, and went up, and besieged Sa-ma'ri-a. And there was a great famine in Sa-ma'ri-a: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. And as the king of Is'ra-el was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, If the LORD do not help thee, whence shall I help thee? out of the barn floor, or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

And it came to pass when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

Then E-li'sha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Sa-ma'ri-a. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be! And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syr'i-ans: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syr'i-ans: and when they were come to the uttermost part of the camp of Syr'i-a, behold, there was no man there. For the LORD had made the host of the Syr'i-ans to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Is'ra-el hath hired against us the kings of the Hit'tites, and the kings of the E-gyp'tians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled

for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it: and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syr'i-ans, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. And he called the porters; and they told it to the king's house within.




LEPERS AT THE GATE.

And the king arose in the night, and said unto his servants, I will now show you what the Syr'i-ans have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city (behold, they are as all the multitude of Is'ra-el that are left in it: behold, I say, they are even as all the multitude of the Is'ra-el-ites that are consumed): and let us send and see. They took therefore two chariot horses; and the king sent after the host of the Syr'i-ans, saying, Go and see. And they went after them unto Jor'dan: and, lo, all the way was full of garments and vessels, which the Syr'i-ans had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syr'i-ans.

So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

And E-li'sha came to Da-mas'cus; and Ben-ha'dad the king of Syr'i-a was sick; and it was told him, saying, The man of God is come hither. And the king said unto Haz'a-el, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease? So Haz'a-el went to meet him, and took a present with him, even of every good thing of Da-mas'cus, forty camels' burden, and came and stood before him, and said, Thy son Ben-ha'dad king of Syr'i-a hath sent me to thee, saying, Shall I recover of this disease? And E-li'sha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die. And he settled his countenance steadfastly, until he was ashamed: and the man of God wept. And Haz'a-el said, why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Is'ra-el: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children. And Haz'a-el said, But what, is thy servant a dog, that he should do this great thing? And E-li'sha answered, The LORD hath shewed me that thou shalt be king over Syr'i-a. So he departed from E-li'sha, and came to his master; who said to him, What said E-li'sha to thee? And he answered, He told me that thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Haz'a-el reigned in his stead.

 JEHU DESTROYS THE HOUSE OF AHAB.

AND in the fifth year of Jo'ram the son of A'hab king of Is'ra-el, Je-hosh'a-phat being then king of Ju'dah, Je-ho'ram the son of Je-hosh'a-phat king of Ju'dah began to reign. Thirty and two years old was he when began to reign; and he reigned eight years in Je-ru'sa-lem. And he walked in the way of the kings of Is'ra-el, as did the house of A'hab; for the daughter of A'hab was his wife: and he did evil in the sight of the LORD.

And Jo'ram slept with his fathers, and was buried with his fathers in the city of Da'vid: and A-ha-zi'ah his son reigned in his stead. Two and twenty years old was A-ha-zi'ah when he began to reign; and he reigned one year in Je-ru'sa-lem. And he walked in the way of the house of A'hab, and did evil in the sight of the LORD, as did the house of A'hab: for he was the son in law of the house of A'hab. And he went with Jo'ram the son of A'hab to the war

against Haz'a-el king of Syr'i-a in Ra'moth-gil'e-ad; and the Syr'i-ans wounded Jo'ram. And king Jo'ram went back to be healed in Jez're-el of the wounds which the Syr'i-ans had given him at Ra'mah, when he fought against Haz'a-el king of Syr'i-a. And A-ha-zi'ah the son of Je-ho'ram king of Ju'dah went down to see Jo'ram the son of A'hab in Jez're-el, because he was sick.

And E-li'sha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ra'moth-gil'e-ad: and when thou comest thither, look out there Je'hu the son of Je-hosh'a-phat the son of Nim'shi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Is'ra-el. Then open the door, and flee, and tarry not.

So the young man, even the young man the prophet, went to Ra'moth-gil'e-ad. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Je'hu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Is'ra-el, I have anointed thee king over the people of the LORD, even over Is'ra-el. And thou shalt smite the house of A'hab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jez'e-bel. And the dogs shall eat Jez'e-bel in the portion of Jez're-el, and there shall be none to bury her. And he opened the door, and fled.

Then Je'hu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Is'ra-el. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Je'hu is king. So Je'hu rode in a chariot, and went to Jez're-el; for Jo'ram lay there. And A-ha-zi'ah king of Ju'dah was come down to see Jo'ram. And there stood a watchman on the tower in Jez're-el, and he spied the company of Je'hu as he came, and said, I see a company. And Jo'ram said, Take a horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Je'hu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Je'hu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not

again: and the driving is like the driving of Je'hu the son of Nim'shi; for he driveth furiously. And Jo'ram said, make ready. And his chariot was made ready. And Jo'ram king of Is'ra-el and A-ha-zi'ah king of Ju'dah went out, each in his chariot, and they went out against Je'hu, and met him in the portion of Na'both the Jez're-el-ite. And it came to pass, when Jo'ram saw Je'hu, that he said, Is it peace, Je'hu? And he answered, What peace, so long as the whoredoms of thy mother Jez'e-bel and her witchcrafts



THE DEATH OF JEZEDEL.

are so many? And Jo'ram turned his hands, and fled, and said to A-ha-zi'ah, There is treachery, O A-ha-zi'ah. And Je'hu drew a bow with his full strength, and smote Je-ho'ram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Je'hu to Bid'kar his captain, Take up, and cast him in the portion of the field of Na'both the Jez're-el-ite: for remember how that, when I and thou rode together after A'hab his father, the LORD laid this burden upon him; surely I have

seen yesterday the blood of Na'both, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

But when A-ha-zi'ah the king of Ju'dah saw this, he fled by the way of the garden house. And Je'hu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ib'le-am. And he fled to Me-gid'do, and died there. And his servants carried him in a chariot to Je-ru'sa-lem, and buried him in his sepulchre with his fathers in the city of Da'vid.

And when Je'hu was come to Jez're-el, Jez'e-bel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Je'hu entered in at the gate, she said, Had Zim'ri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant E-li'jah the Tish'bite, saying, In the portion of Jez're-el shall dogs eat the flesh of Jez'e-bel: and the carcass of Jez'e-bel shall be as dung upon the face of the field in the portion of Jez're-el; so that they shall not say, This is Jez'e-bel. So Je'hu slew all that remained of the house of A'hab in Jez're-el, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

And Je'hu gathered all the people together, and said unto them, A'hab served Ba'al a little; but Je'hu shall serve him much. Now therefore call unto me all the prophets of Ba'al, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Ba'al; whosoever shall be wanting, he shall not live. But Je'hu did it in subtilty, to the intent that he might destroy the worshippers of Ba'al. And Je'hu said, Proclaim a solemn assembly for Ba'al. And they proclaimed it. And Je'hu sent through all Is'ra-el: and all the worshippers of Ba'al came, so that there was not a man left that came not. And they came into the house of Ba'al; and the house of Ba'al was full from one end to another. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Ba'al. And he brought them forth vestments. And Je'hu went, and Je-hon'a-dab the son of Re'chab, into the house of Ba'al, and said unto the worshippers of Ba'al, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Ba'al only. And when they went in to offer sacrifices and burnt offerings, Je'hu appointed fourscore men without, and

said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

And it came to pass, as soon as he had made an end of offering the burnt offering, that Je'hú said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Ba'al. And they brought forth the images out of the house of Ba'al and burned them. And they brake down the image of Ba'al, and brake down the house of Ba'al, and made it a draught house unto this day. Thus Je'hú destroyed Ba'al out of Is'ra-el. But Je'hú took no heed to walk in the law of the LORD God of Is'ra-el with all his heart: for he departed not from the sins of Jer-o-bo'am, which made Is'ra-el to sin.



THE PEOPLE DESTROYING THE HOUSE OF BAAL.

In those days the LORD began to cut Is'ra-el short: and Haz'a-el smote them in all the coasts of Is'ra-el; and Je'hú slept with his fathers: and they buried him in Sa-ma'ri-a. And Je-ho'a-haz his son reigned in his stead. And the time that Je'hú reigned over Is'ra-el in Sa-ma'ri-a was twenty and eight years.

JOASH, KING OF JUDAH.



AND when Ath-a-li'ah the mother of A-ha-zi'ah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosh'e-ba, the daughter of king Jo'ram, sister of A-ha-zi'ah, took Jo'ash the son of A-ha-zi'ah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Ath-a-li'ah, so that he was not slain. And he was with her hid in the house of the LORD six years. And Ath-a-li'ah did reign over the land.

And the seventh year Je-hoi'a-da sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. And the captains over the hundreds did according to all things that Je-hoi'a-da the priest commanded: and to the captains over hundreds did the priest give king Da'vid's spears and shields, that were in the temple of the LORD. And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

And when Ath-a-li'ah heard the noise of the guard and of the people, she came to the people into the temple of the LORD. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Ath-a-li'ah rent her clothes, and cried, Treason, treason. But Je-hoi'a-da the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD. And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

And Je-hoi'a-da made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people. And all the people of the land went into the house of Ba'al, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mat'tan the priest of Ba'al before the altars. And the priest appointed officers over the house of the LORD. And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. And all the people of the land rejoiced, and the city was in quiet: and



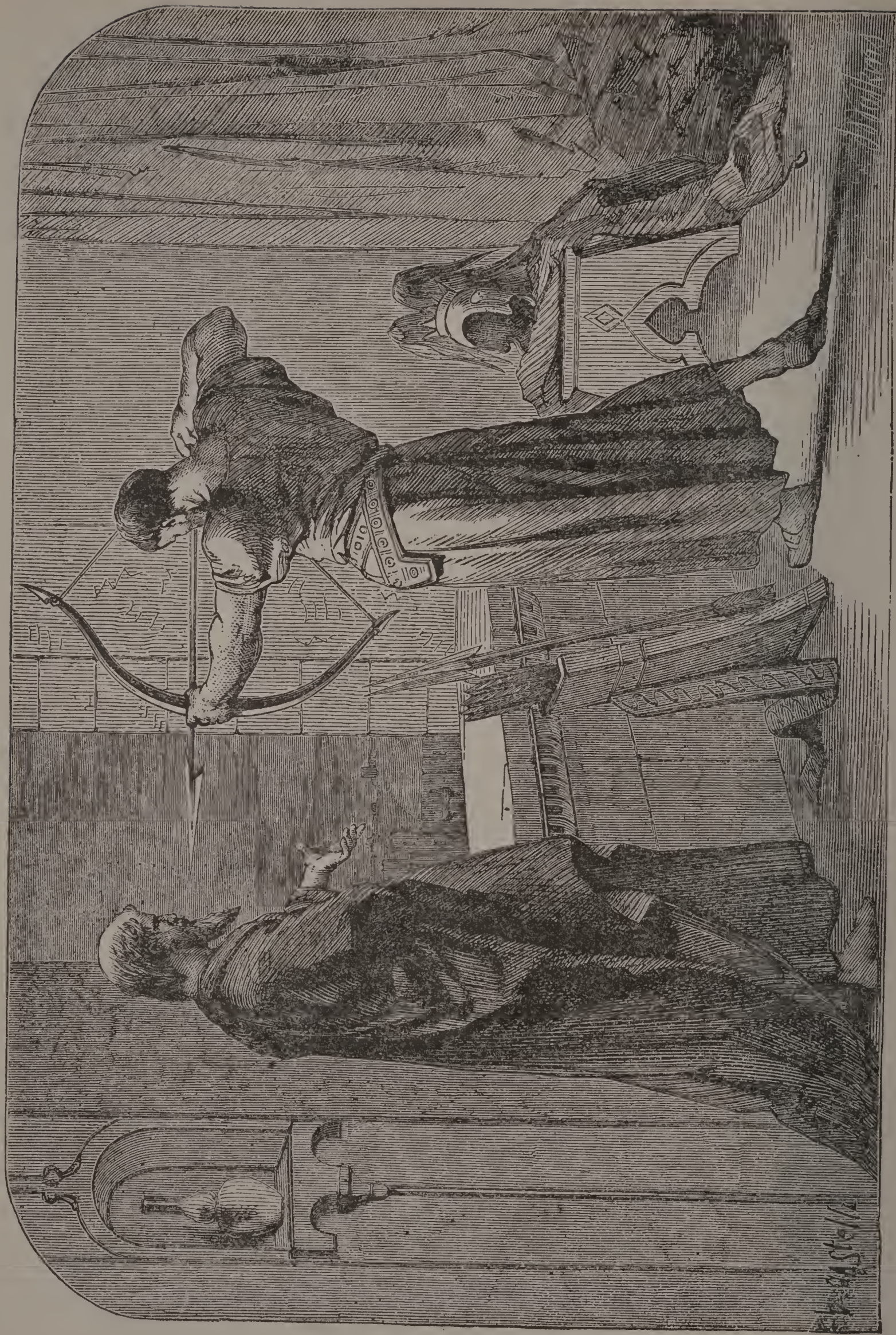
they slew Ath-a-li'ah with the sword beside the king's house. Seven years old was [Jo'ash] when he began to reign. In the seventh year of Je'hu, [Jo'ash] began to reign; and forty years reigned he in Je-ru'sa-lem. And his mother's name was Zib'i-ah of Be'er-she'ba. And Je-ho'ash did that which was right in the sight of the LORD all his days wherein Je-hoi'a-da the priest instructed him.

But Je-hoi'a-da waxed old, and was full of days when he died; a hundred and thirty years old was he when he died. And they buried him in the city of Da'vid among the kings, because he had done good in Is'ra-el, both toward God, and toward his house. Now after the death of Je-hoi'a-da came the princes of Ju'dah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Ju'dah and Je-ru'sa-lem for this their trespass. And the Spir'it of God came upon Zech-a-ri'ah the son of Je-hoi'a-da the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Jo'ash the king remembered not the kindness which Je-hoi'a-da his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

And it came to pass at the end of the year, that the host of Syr'i-a came up against him: and they came to Ju'dah and Je-ru'sa-lem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Da-mas'cus. For the army of the Syr'i-ans came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Jo'ash. And when they were departed from him (for they left him in great diseases), his own servants conspired against him for the blood of the sons of Je-hoi'a-da the priest, and slew him on his bed, and he died: and they buried him in the city of Da'vid, but they buried him not in the sepulchres of the kings. And Am-a-zi'ah his son reigned in his stead.

DEATH OF ELISHA.

IN the three and twentieth year of Jo'ash the son of A-ha-zi'ah king of Ju'dah, Je-ho'a-haz the son of Je'hu began to reign over Is'ra-el in Sa-ma'ri-a, and reigned seventeen years. And he did that which was evil in the sight of the LORD, and the anger of the LORD was kindled against Is'ra-el, and he delivered them into the hand of Haz'a-el king of Syr'i-a, and into the hand of Ben-ha'dad the son of Haz'a-el, all their days. And Je-ho'a-haz besought the LORD, and the LORD hearkened



JOASH SHOTS FROM A WINDOW.

unto him; for he saw the oppression of Is'ra-el, because the king of Syr'i-a oppressed them. (And the LORD gave Is'ra-el a saviour, so that they went out from under the hand of the Syr'i-ans: and the children of Is'ra-el dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jer-o-bo'am, who made Is'ra-el sin, but walked therein: and there remained the grove also in Sa-ma'ri-a.) Neither did he leave of the people to Je-ho'a-haz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syr'i-a had destroyed them, and had made them like the dust by threshing. And Je-ho'a-haz slept with his fathers; and they buried him in Sa-ma'ri-a: and Jo'ash his son reigned in his stead.

Now E-li'sha was fallen sick of his sickness whereof he died. And Jo'ash the king of Is'ra-el came down unto him, and wept over his face, and said, O my father, my father! the chariot of Is'ra-el, and the horsemen thereof. And E-li'sha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Is'ra-el, Put thine hand upon the bow. And he put his hand upon it: and E-li'sha put his hands upon the king's hands. And he said, Open the window eastward. And he opened it. Then E-li'sha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syr'i-a: for thou shalt smite the Syr'i-ans in A'phek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Is'ra-el, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syr'i-a till thou hadst consumed it: whereas now thou shalt smite Syr'i-a but thrice.

And E-li'sha died, and they buried him. And the bands of the Mo'ab-ites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of E-li'sha: and when the man was let down, and touched the bones of E-li'sha, he revived, and stood upon his feet. But Haz'a-el king of Syr'i-a oppressed Is'ra-el all the days of Je-ho'a-haz. And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with A'bra-ham, I'saac, and Ja'cob, and would not destroy them, neither cast he them from his presence as yet. So Haz'a-el king of Syr'i-a died; and Ben-ha'dad his son reigned in his stead. And Je-ho'ash the son of Je-ho'a-haz took again out of the hand of Ben-ha'dad the son of Haz'a-el the cities, which he had taken out of the hand of Je-ho'a-haz his father by war. Three times did Jo'ash beat him, and recovered the cities of Is'ra-el.

ISRAEL CARRIED AWAY INTO ASSYRIA.

IN the second year of Jo'ash son of Je-ho'a-haz king of Is'ra-el reigned Am-a-zi'ah the son of Jo'ash king of Ju'dah. And he did that which was right in the sight of the LORD. And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. But the children of the murderers he slew not; according unto that which is written in the book of the law of Mo'ses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin. Now they made a conspiracy against him in Je-ru'sa-lem: and he fled to La'chish; but they sent after him to La'chish, and slew him there. And they brought him on horses: and he was buried at Je-ru'sa-lem with his fathers in the city of Da'vid.

And all the people of Ju'dah took Az-a-ri'ah, which was sixteen years old, and made him king instead of his father Am-a-zi'ah. Sixteen years old was he when he began to reign, and he reigned two and fifty years in Je-ru'sa-lem. And he did that which was right in the sight of the LORD, according to all that his father Am-a-zi'ah had done; save that the high places were not removed: the people sacrificed and burnt incense still on the high places. And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jo'tham the king's son was over the house, judging the people of the land. So Az-a-ri'ah slept with his fathers; and Jo'tham his son reigned in his stead.

[At the death of Jo'ash, king of Is'ra-el, Jer-o-bo'am his son began to reign in Sa-ma'ri-a, and reigned forty and one years. And Jer-o-bo'am slept with his fathers, and Zach-a-ri'ah his son reigned in his stead. And Zach-a-ri'ah reigned over Is'ra-el six months.] And Shal'lum the son of Ja'besh conspired against him, and smote him before the people, and slew him, and reigned in his stead. Shal'lum reigned a full month in Sa-ma'ri-a. For Men'a-hem the son of Ga'di went up from Tir'zah, and came to Sa-ma'ri-a, and smote Shal'lum, and slew him, and reigned in his stead. In the nine and thirtieth year of Az-a-ri'ah king of Ju'dah began Men'a-hem the son of Ga'di to reign over Is'ra-el, and reigned ten years in Sa-ma'ri-a. And Men'a-hem slept with his fathers; and Pek-a-hi'ah his son reigned in his stead. In the fiftieth year of Az-a-ri'ah king of Ju'dah, Pek-a-hi'ah the son of Men'a-hem began to reign over Is'ra-el in Sa-ma'ri-a, and reigned two years. But Pe'kah the son of Rem-a-li'ah, a captain of his, conspired against him, and smote him in Sa-ma'ri-a, in the palace of the king's house, with Ar'gob and A-ri'eh, and with him fifty men of the Gil'e-ad-ites: and he killed him, and reigned in his room. In the two and fiftieth year of Az-a-ri'ah king of Ju'dah, Pe'kah the son of Rem-a-li'ah began to reign over Is'ra-el in Sa-ma'ri-a, and reigned twenty years. And he did that which was evil in the sight of the LORD.

In the days of Pe'kah king of Is'ra-el came Tig'lath-pi-le'ser king of As-syr'i-a, and took I'jon, and A'bel-beth-ma'a-chah, and Ja-no'ah, and Ke'desh, and Ha'zor, and Gil'e-ad, and Gal'i-lee, all the land of Naph'ta-li, and carried them captive to As-syr'i-a. And Ho-she'a the son of E'lah made a conspiracy against Pe'kah and smote him, and slew him, and reigned in his stead.

In the second year of Pe'kah the son of Rem-a-li'ah king of Is'ra-el began Jo'tham the son of Uz-zi'ah [also called Az-a-ri'ah] king of Ju'dah to reign. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Je-ru'sa-lem. And Jo'tham slept with his fathers, and was buried with his fathers in the city of Da'vid his father: and A'haz his son reigned in his stead.

In the twelfth year of A'haz king of Ju'dah began Ho-she'a the son of E'lah to reign in Sa-ma'ri-a over Is'ra-el nine years. And he did that which was evil in the sight of the LORD, but not as the kings of Is'ra-el that were before him. Against him came up Shal-ma-ne'zer king of As-syr'i-a; and Ho-she'a became his servant, and gave him presents. And the king of As-syr'i-a found conspiracy in Ho-she'a: for he had sent messengers to So king of E'gypt, and brought no present to the king of As-syr'i-a, as he had done year by year: therefore the king of As-syr'i-a shut him up, and bound him in prison: Then the king of As-syr'i-a came up throughout all the land, and went up to Sa-ma'ri-a, and besieged it three years.

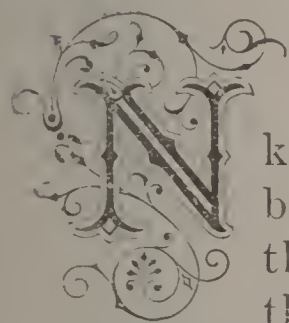
In the ninth year of Ho-she'a, the king of As-syr'i-a took Sa-ma'ri-a and carried Is'ra-el away into As-syr'i-a, and placed them in Ha'lah and in Ha'bor by the river of Go'zan, and in the cities of the Medes. For so it was, that the children of Is'ra-el had sinned against the LORD their God, which had brought them up out of the land of E'gypt, from under the hand of Pha'raoh king of E'gypt, and had feared other gods. Yet the LORD testified against Is'ra-el and against Ju'dah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Ba'al. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Is'ra-el, and removed them out of his sight: there was none left but the tribe of Ju'dah only. Also Ju'dah kept not the commandments of the LORD their God, but walked in the statutes of Is'ra-el which they made. And the LORD rejected all the seed of Is'ra-el, and afflicted them, and delivered them into the hand of spoilers,



HEZEKIAH LAYING SENNACHERIB'S LETTER BEFORE THE LORD. 356

until he had cast them out of his sight; as he had said by all his servants the prophets. So was Is'ra-el carried away out of their own land to As-syr'i-a unto this day. So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

HEZEKIAH'S GOOD REIGN.



NOW it came to pass in the third year of Ho-she'a son of E'lah king of Is'ra-el, that Hez-e-ki'ah the son of A'haz king of Ju'dah began to reign. And he did that which was right in the sight of the LORD, according to all that Da'vid his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Mo'ses had made: for unto those days the children of Is'ra-el did burn incense to it: and he called it Ne-hush'tan. He trusted in the LORD God of Is'ra-el; so that after him was none like him among all the kings of Ju'dah, nor any that were before him. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Mo'ses. And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of As-syr'i-a, and served him not.

After these things, Sen-nach'e-rib king of As-syr'i-a came, and entered into Ju'dah, and encamped against the fenced cities, and thought to win them for himself. And when Hez-e-ki'ah saw that Sen-nach'e-rib was come, and that he was purposed to fight against Je-ru'sa-lem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of As-syr'i-a come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Mil'lo in the city of Da'vid, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of As-syr'i-a, nor for all the multitude that is with him: for there be more with us than with him. With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hez-e-ki'ah king of Ju'dah.

After this did Sen-nach'e-rib king of As-syr'i-a send his servants to Je-ru'sa-lem (but he himself laid siege against La'chish, and all his power with him), unto Hez-e-ki'ah king of Ju'dah, and unto all Ju'dah that were at Je-



ru'sa-lem, saying, Thus saith Sen-nach'e-rib king of As-syr'i-a, Whereon do ye trust, that ye abide in the siege in Je-ru'sa-lem? Doth not Hez-e-ki'ah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of As-syr'i-a? Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Now therefore let not Hez-e-ki'ah deceive you nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? And his servants spake yet more against the LORD God, and against his servant Hez-e-ki'ah. He wrote also letters to rail on the LORD God of Is'ra-el.

Then they cried with a loud voice, in the Jews' speech, unto the people of Je-ru'sa-lem that were on the wall, to affright them, and to trouble them; that they might take the city. And they spake against the God of Je-ru'sa-lem, as against the gods of the people of the earth, which were the work of the hands of man. And for this cause Hez-e-ki'ah the king, and the prophet I-sa'iah the son of A'moz, prayed and cried to heaven.

And Hez-e-ki'ah received the letter of the hand of the messengers, and read it: and Hez-e-ki'ah went up into the house of the LORD, and spread it before the LORD. And Hez-e-ki'ah prayed before the LORD, and said, O LORD God of Is'ra-el, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sen-nach'e-rib, which hath sent him to reproach the living God. Of a truth, LORD, the kings of As-syr'i-a have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

Then I-sa'iah the son of A'moz sent to Hez-e-ki'ah, saying, Thus saith the LORD God of Is'ra-el, That which thou hast prayed to me against Sen-nach'e-rib king of As-syr'i-a I have heard. Therefore thus saith the LORD concerning the king of As-syr'i-a, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant Da'vid's sake.

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the As-syr'i-ans a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sen-nach'e-rib king of As-syr'i-a departed, and went and returned, and dwelt at Nin'e-veh. And it came to pass, as he was worshipping in the house of Nis'roch his god, that A-dram'me-lech and Sha-re'zer his sons smote him with the sword: and they escaped into the land of Ar-me'ni-a. And E'sar-had'don his son reigned in his stead.

HEZEKIAH'S SICKNESS AND DEATH.

IN those days was Hez-e-ki'ah sick unto death. And the prophet I-sa'iah the son of A'moz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech thee, O LORD, remember now how I walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hez-e-ki'ah wept sore.

And it came to pass, afore I-sa'iah was gone out into the middle court, that the word of the LORD came to him, saying, Turn again, and tell Hez-e-ki'ah the captain of my people, Thus saith the LORD, the God of Da'vid thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of As-syr'i-a; and I will defend this city for mine own sake, and for my servant Da'vid's sake. And I-sa'iah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

And Hez-e-ki'ah said unto I-sa'iah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? And I-sa'iah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hez-e-ki'ah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And I-sa'iah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of A'haz.

At that time Be-ro'dach-bal'a-dan, the son of Bal'a-dan, king of Bab'y-lon, sent letters and a present unto Hez-e-ki'ah: for he had heard that Hez-e-ki'ah had been sick. And Hez-e-ki'ah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hez-e-ki'ah shewed them not. Then came I-sa'iah the prophet unto king Hez-e-

ki'ah, and said unto him, What said these men? and from whence came they unto thee? And Hez-e-ki'ah said, They are come from a far country, even from Bab'y-lon. And he said, What have they seen in thy house? And Hez-e-ki'ah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. And I-sa'iah said unto Hez-e-ki'ah, Hear the word of the LORD. Behold, the days come,



ANCIENT BABYLON.

that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried unto Bab'y-lon: nothing shall be left, saith the LORD.

And Hez-e-ki'ah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of Da'vid: and all Ju'dah and the inhabitants of Je-ru'sa-lem did him honour at his death. And Ma-nas'sseh his son reigned in his stead.

MANASSEH AND AMON.



MANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Je-ru'sa-lem: but did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Is-ra-el. For he built again the high places which Hez-e-ki'ah his father had broken down, and he reared up altars for Ba'al-im, and made groves, and worshipped all the host of heaven, and served them.

Also he built altars in the house of the LORD, whereof the LORD had said, In Je-ru'sa-lem shall my name be for ever. And he built altars for all the host of heaven in the two courts of the house of the LORD. And he caused his children to pass through the fire in the valley of the son of Hin'nom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards. And he set a carved image, the idol which he had made, in the house of God, of which God had said to Da'vid and to Sol'o-mon his son, In this house, and in Je-ru'sa-lem, which I have chosen before all the tribes of Is'ra-el, will I put my name for ever. So Ma-nas'sseh made Ju'dah and the inhabitants of Je-ru'sa-lem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Is'ra-el. And the LORD spake to Ma-nas'sseh, and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of As-syr'i-a, which took Ma-nas'sseh among the thorns, and bound him with fetters, and carried him to Bab'y-lon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Je-ru'sa-lem into his kingdom. Then Ma-nas'sseh knew that the LORD he was God. And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Je-ru'sa-lem, and cast them out of the city. And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Ju'dah to serve the LORD God of Is'ra-el.

So Ma-nas'sseh slept with his fathers, and they buried him in his own house: and A'mon his son reigned in his stead. A'mon was two and twenty years old when he began to reign, and reigned two years in Je-ru'sa-lem. But he did that which was evil in the sight of the LORD, as did Ma-nas'sseh his father: for A'mon sacrificed unto all the carved images which Ma-nas'sseh his father had made, and served them; and humbled not himself before the LORD, as Ma-nas'sseh his father had humbled himself; but A'mon trespassed more and more. And his servants conspired against him, and slew him in his own house. But the people of the land slew all them that had conspired against king A'mon; and the people of the land made Jo-si'ah his son king in his stead.

JOSIAH'S GOOD REIGN.

JOSIAH was eight years old when he began to reign, and he reigned in Je-ru'sa-lem one and thirty years. And he did that which was right in the sight of the LORD, and walked in the ways of Da'vid his father, and declined neither to the right hand, nor to the left. For in the eighth year of his reign, while he was yet young, he

began to seek after the God of Da'vid his father: and in the twelfth year he began to purge Ju'dah and Je-ru'sa-lem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Ba'al-im in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Ju'dah and Je-ru'sa-lem. And so did he in the cities of Ma-nas'sch, and E'phra-im, and Sim'e-on, even unto Naph'ta-li, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Is'ra-el, he returned to Je-ru'sa-lem.

Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Sha'phan the son of Az-a-li'ah, and Ma-a-se'iah the governor of the city, and Jo'ah the son of Jo'a-haz the recorder, to repair the house of the LORD his God. And when they brought out the money that was brought into the house of the LORD, Hil-ki'ah the priest found a book of the law of the LORD given by Moses. And Hil-ki'ah delivered the book to Sha'phan. Then Sha'phan the scribe told the king, saying, Hil-ki'ah the priest hath given me a book. And Sha'phan read it before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

Then the king sent and gathered together all the elders of Ju'dah and Je-ru'sa-lem. And the king went up into the house of the LORD, and all the men of Ju'dah, and the inhabitants of Je-ru'sa-lem, and the priests, and the Le'vites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Je-ru'sa-lem and Ben'ja-min to stand to it. And the inhabitants of Je-ru'sa-lem did according to the covenant of God, the God of their fathers. And Jo-si'ah took away all the abominations out of all the countries that pertained to the children of Is'ra-el, and made all that were present in Is'ra-el to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

And after all this, when Jo-si-ah had prepared the temple, Ne'cho king of E'gypt came up to fight against Char'che-mish by Eu-phra'tes: and Jo-si'ah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Ju'dah? I come not against thee this day, but against the



house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not. Nevertheless Jo-si'ah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Ne'cho from the mouth of God, and came to fight in the valley of Me-gid'do. And the archers shot at king Jo-si'ah; and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Je-ru'sa-lem, and he died, and was buried in one of the sepulchres of his fathers. And all Ju'dah and Je-ru'sa-lem mourned for Jo-si'ah. And Jer-e-mi'ah lamented for Jo-si'ah: and all the singing men and the singing women spake of Jo-si'ah in their lamentations to this day, and made them an ordinance in Is'ra-el: and, behold, they are written in the lamentations.

THE BABYLONIAN CAPTIVITY.

WHEN the people of the land took Je-ho'a-haz the son of Jo-si'ah, and made him king in his father's stead in Je-ru'sa-lem. Je-ho'a-haz was twenty and three years old when he began to reign, and he reigned three months in Je-ru'sa-lem. And the king of E'gypt put him down at Je-ru'sa-lem, and condemned the land in a hundred talents of silver and a talent of gold. And the king of E'gypt made E-li'a-kim his brother king over Ju'dah and Je-ru'sa-lem, and turned his name to Je-hoi'a-kim. And Ne'cho took Je-ho'a-haz his brother, and carried him to E'gypt.

Je-hoi'a-kim was twenty and five years old when he began to reign, and he reigned eleven years in Je-ru'sa-lem: and he did that which was evil in the sight of the LORD his God. Against him came up Neb'u-chad-nez'zar king of Bab'y-lon, and bound him in fetters, to carry him to Bab'y-lon, and Je-hoi'a-chin his son reigned in his stead. Je-hoi'a-chin was eight years old when he began to reign, and he reigned three months and ten days in Je-ru'sa-lem: and he did that which was evil in the sight of the LORD. And when the year was expired, king Neb'u-chad-nez'zar sent, and brought him to Bab'y-lon, with the goodly vessels of the house of the LORD, and made Zed-e-ki'ah his brother king over Ju'dah and Je-ru'sa-lem.

Zed-e-ki'ah was one and twenty years old when he began to reign, and reigned eleven years in Je-ru'sa-lem. And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jer-e-mi'ah the prophet speaking from the mouth of the LORD. And he also rebelled against king Neb'u-chad-nez'zar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Is'ra-el.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Neb'u-chad-nez'zar king of Bab'y-lon came,



THE RELEASE OF JEHOIACHIN. 376

he, and all his host, against Je-ru'sa-lem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zed-e-ki'ah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden (now the Chal'dees were against the city round about): and the king went the way toward the plain. And the army of the Chal'dees pursued after the king, and overtook him in the plains of Jer'i-cho: and all his army were scattered from him. So they took the king, and brought him up to the king of Bab'y-lon to Rib'lah; and they gave judgment upon him. And they slew the sons of Zed-e-ki'ah before his eyes, and put out the eyes of Zed-e-ki'ah, and bound him with fetters of brass, and carried him to Bab'y-lon.

And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these [Neb'u-chad-nez'zar] brought to Bab'y-lon. And they burnt the house of God, and brake down the wall of Je-ru'sa-lem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that escaped from the sword carried he away to Bab'y-lon; where they were servants to him and his sons until the reign of the kingdom of Per'si-a. To fulfill the word of the LORD by the mouth of Jer-e-mi'ah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years.

And it came to pass in the seven and thirtieth year of the captivity of Je-hoi'a-chin king of Ju'dah, in the twelfth month, on the seven and twentieth day of the month, that E'vil-me-ro'dach king of Bab'y-lon in the year that he began to reign did lift up the head of Je-hoi'a-chin king of Ju'dah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Bab'y-lon; and changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

THE RETURN FROM CAPTIVITY.

IN the first year of Cy'rus king of Per'si-a, that the word of the LORD by the mouth of Jer-e-mi'ah might be fulfilled, the LORD stirred up the spirit of Cy'rus king of Per'si-a, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cy'rus king of Per'si-a, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Je-ru'sa-lem, which is in Ju'dah. Who is there among you of all his

people? his God be with him, and let him go up to Je-ru'sa-lem, which is in Ju'dah, and build the house of the LORD God of Is'ra-el (he is the God), which is in Je-ru'sa-lem.

Then rose up the chief of the fathers of Ju'dah and Ben'ja-min, and the priests, and the Le'vites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Je-ru'sa-lem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. Also Cy'rus the king brought forth the vessels of the house of the LORD, which Neb'u-chad-nez'zar had brought forth out of Je-ru'sa-lem, and had put them in the house of his gods; even those did Cy'rus king of Per'si-a bring forth by the hand of Mith're-dath the treasurer, and numbered them unto Shesh-baz'zar, the prince of Ju'dah. All the vessels of gold and of silver were five thousand and four hundred. All these did Shesh-baz'zar bring up with them of the captivity that were brought up from Bab'y-lon unto Je-ru'sa-lem.

Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Neb'u-chad-nez'zar the king of Bab'y-lon had carried away unto Bab'y-lon, and came again unto Je-ru'sa-lem and Ju'dah, every one unto his city. The whole congregation together was forty and two thousand three hundred and threescore, besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. And some of the chief of the fathers, when they came to the house of the LORD which is at Je-ru'sa-lem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

And when the seventh month was come, and the children of Is'ra-el were in the cities, the people gathered themselves together as one man to Je-ru'sa-lem. Then stood up Jesh'u-a the son of Joz'a-dak, and his brethren the priests, and Ze-rub'ba-bel the son of She-al'ti-el, and his brethren, and builded the altar of the God of Is'ra-el, to offer burnt offerings thereon, as it is written in the law of Mo'ses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.

THE TEMPLE REBUILT.

IN the second year of their coming unto the house of God at Je-ru'sa-lem, in the second month, began Ze-rub'ba-bel the son of She-al'ti-el, and Jesh'u-a the son of Joz'a-dak, and the remnant of their brethren the priests and the Le'vites, and all they that were come out of the captivity unto Je-ru'sa-lem; and appointed the Le'vites, from twenty years old and upward, to set forward the work of the house of the LORD. And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Le'vites the sons of A'saph with cymbals, to praise the LORD, after the ordinance of Da'vid king of Is'ra-el. And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Is'ra-el. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. But many of the priests and Le'vites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Now when the adversaries of Ju'dah and Ben'ja-min heard that the children of the captivity builded the temple unto the LORD God of Is'ra-el; then they came to Ze-rub'ba-bel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of E'sar-had'don king of As'sur, which brought us up hither. But Ze-rub'ba-bel, and Jesh'u-a, and the rest of the chief of the fathers of Is'ra-el, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD God of Is'ra-el, as king Cy'rus the king of Per'si-a hath commanded us. Then the people of the land weakened the hands of the people of Ju'dah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cy'rus king of Per'si-a, even until the reign of Da-ri'us king of Per'si-a. Re'hum the chancellor and Shim'shai the scribe wrote a letter against Je-ru'sa-lem to Ar-tax-erx'es the king in this sort: Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Je-ru'sa-lem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; that search

may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.



THE REBUILDING OF THE TEMPLE.

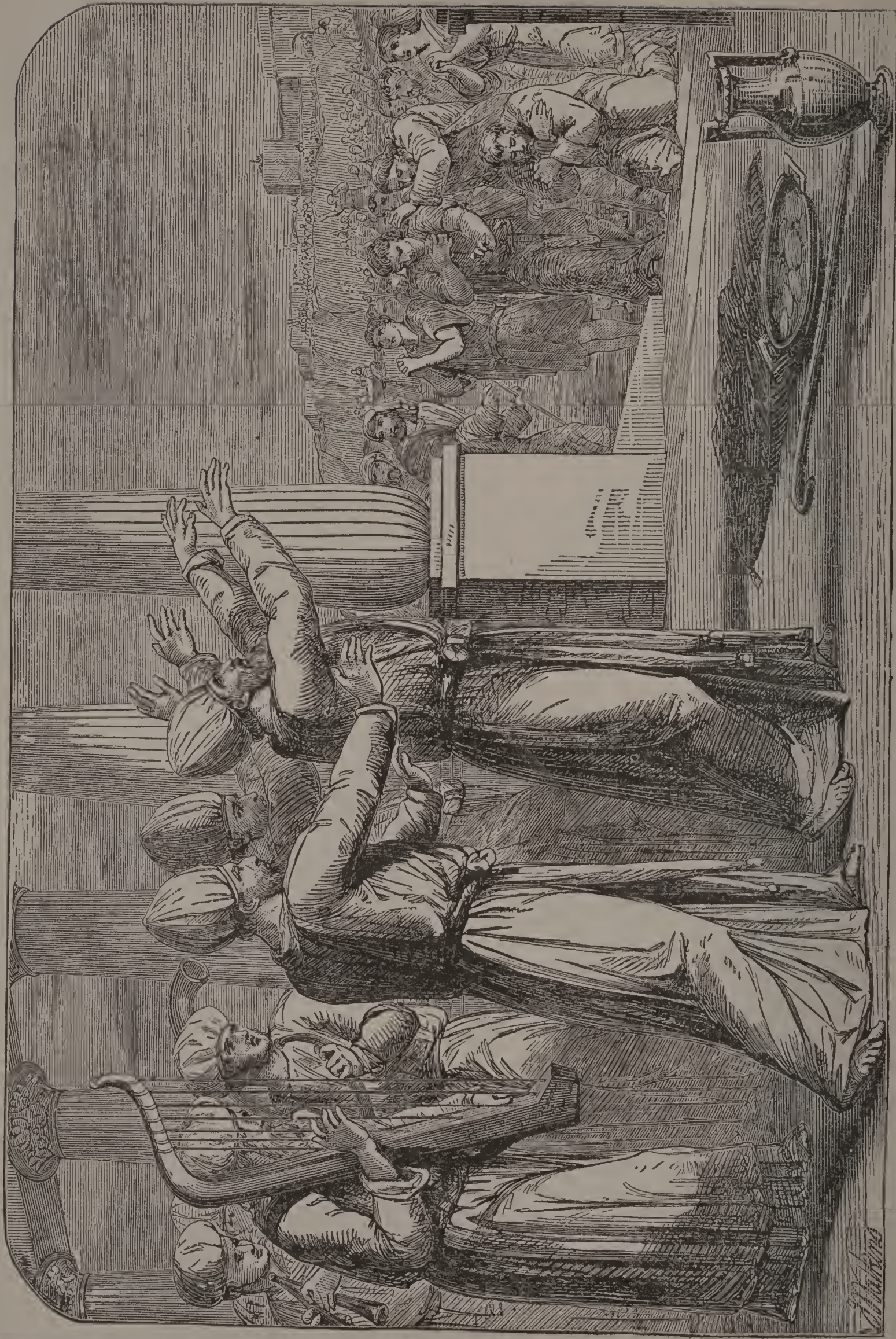
Then sent the king an answer unto Re'hun the chancellor, and to Shim'shai the scribe, and to the rest of their companions that dwell in Sa-ma'ri-a, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Je-ru'sa-lem, which have ruled over all countries beyond the river; and toll, tribute, and

custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

Now when the copy of king Ar-tax-erxes' letter was read before Re'hum, and Shim'shai the scribe, and their companions, they went up in haste to Je-ru'sa-lem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Je-ru'sa-lem. So it ceased unto the second year of the reign of Da-ri'us king of Per'si-a.

Then the prophets, Hag'ga-i the prophet, and Zech-a-ri'ah the son of Id'do, prophesied unto the Jews that were in Ju'dah and Je-ru'sa-lem in the name of the God of Is'ra-el, even unto them. Then rose up Ze-rub'ba-bel the son of She-al'ti-el, and Jesh'u-a the son of Joz'a-dak, and began to build the house of God which is at Je-ru'sa-lem: and with them were the prophets of God helping them. At the same time came to them, Tat'na-i, governor on this side the river, and She'thar-boz'na-i, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Da-ri'us.

The copy of the letter that Tat'na-i, governor on this side the river, and She'thar-boz'na-i, and his companions the A-phar'sach-ites, which were on this side the river, sent unto Da-ri'us the king: Unto Da-ri'us the king, all peace. Be it known unto the king, that we went into the province of Ju-de'a, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Is'ra-el builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Neb'u-chad-nez'zar the king of Bab'y-lon, the Chal'de-an, who destroyed this house, and carried the people away into Bab'y-lon. But in the first year of Cy'rus the king of Bab'y-lon, the same king Cy'rus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Neb'u-chad-nez'zar took out of the temple that was in Je-ru'sa-lem, and brought them into the temple of Bab'y-lon, those did Cy'rus the king take out of the temple of Bab'y-lon, and they were delivered unto one, whose name was Shesh-baz'zar, whom he had made governor; and said unto him, Take these vessels, go, carry them into the temple that is in Je-ru'sa-lem, and let the house of God be builded in his



THE DEDICATION OF THE TEMPLE.

place. Then came the same Shesh-baz'zar, and laid the foundation of the house of God which is in Je-ru'sa-lem: and since that time even until now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Bab'y-lon, whether it be so, that a decree was made of Cy'rus the king to build this house of God at Je-ru'sa-lem, and let the king send his pleasure to us concerning this matter.

Then Da-ri'us the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Bab'y-lon. And there was found at Ach'me-tha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cy'rus the king, the same Cy'rus the king made a decree concerning the house of God at Je-ru'sa-lem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Neb'u-chad-nez'zar took forth out of the temple which is at Je-ru'sa-lem, and brought unto Bab'y-lon, be restored, and brought again unto the temple which is at Je-ru'sa-lem, every one to his place, and place them in the house of God. Now therefore, Tat'na-i, governor beyond the river, She'thar-boz'na-i, and your companions the A-phar'sach-ites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Je-ru'sa-lem, let it be given them day by day without fail: that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Je-ru'sa-lem. I Da'ri-us have made a decree; let it be done with speed.

Then Tat'na-i, governor on this side the river, She'thar-boz'na-i, and their companions, according to that which Da-ri'us the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through

the prophesying of Hag'ga-i the prophet and Zech-a-ri'ah the son of Id'do. And they builded, and finished it, according to the commandment of the God of Is'ra-el, and according to the commandment of Cy'rus, and Da-ri'us, and Ar-tax-erx'es king of Per'si-a. And this house was finished on the third day of the month A'dar, which was in the sixth year of the reign of Da-ri'us the king.

And the children of Is'ra-el, the priests, and the Le'vites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Is'ra-el, twelve he goats, according to the number of the tribes of Is'ra-el. And they set the priests in their divisions, and the Le'vites in their courses, for the service of God, which is at Je-ru'sa-lem; as it is written in the book of Mo'ses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Le'vites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Is'ra-el kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of As-syr'i-a unto them, to strengthen their hands in the work of the house of God, the God of Is'ra-el.

EZRA GOES UP TO JERUSALEM.



AFTER these things, in the reign of Ar-tax-erx'es king of Per'si-a, Ez'ra went up from Bab'y-lon; and he was a ready scribe in the law of Mo'ses, which the LORD God of Is'ra-el had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

Now this is the copy of the letter that the king Ar-tax-erx'es gave unto Ez'ra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Is'ra-el. Ar-tax-erx'es, king of kings, unto Ez'ra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Is'ra-el, and of his priests and Le'vites, in my realm, which are minded of their own freewill to go up to Je-ru'sa-lem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Ju'dah and Je-ru'sa-lem, according to the law of thy God which is in thine hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Is'ra-el, whose habitation is in Je-ru'sa-lem, and all the silver and gold that thou canst find in all the province of Bab'y-lon, with the freewill offering of the people, and of the priests, offering willingly for the

house of their God which is in Je-ru'sa-lem: that thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Je-ru'sa-lem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Je-ru'sa-lem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. And I, even I Ar-tax-erx'es the king, do make a decree to all the treasurers which are be-



ARTAXERXES GIVING HIS LETTER TO EZRA.

yond the river, that whatsoever Ez'ra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? Also we certify you, that, touching any of the priests and Le'vites, singers, porters, Neth'i-nim, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon

them. And thou, Ez'ra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Je-ru'-

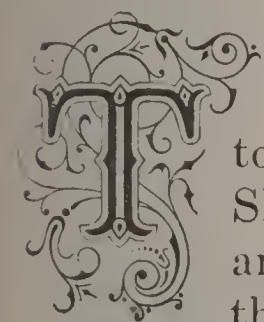


EZRA AT THE RIVER OF AHAVA.

sa-lem: and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Is'ra-el chief men to go up with me. And I gathered them together to the river that runneth to A-ha'va; and there abode we in tents three days. Then we departed from the river of A-ha'va on the twelfth day of the first month, to go unto Je-ru'sa-lem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Je-ru'sa-lem, and abode there three days. Now on the

fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Mer'e-moth the son of U-ri'ah the priest; also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Is'ra-el. And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

THE BUILDING OF JERUSALEM.



THE words of Ne-he-mi'ah the son of Hach-a-li'ah. And it came to pass in the month Chis'leu, in the twentieth year, as I was in Shu'shan the palace, that Ha'na-ni, one of my brethren, came, he and certain men of Ju'dah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Je-ru'sa-lem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Je-ru'sa-lem also is broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Is'ra-el thy servants, and confess the sins of the children of Is'ra-el, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Mo'ses. Remember, I beseech thee, the word that thou commandest thy servant Mo'ses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

And it came to pass in the month Ni'san, in the twentieth year of Ar-tax-erxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not

sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Ju'dah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come unto Ju'dah; and a letter



NEHEMIAH BEFORE ARTAXERXES.

unto A'saph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When San-bal'lat the Hor'o-nite, and To-bi'ah the servant, the Am'mon-ite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Is'ra-el. So I came to Je-ru'sa-lem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Je-ru'sa-lem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Je-ru'sa-lem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, Ye see the distress that we are in, how Je-ru'sa-lem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Je-ru'sa-lem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when San-bal'lat the Hor'o-nite, and To-bi'ah the servant, the Am'mon-ite, and Ge'shem the A-ra'bi-an, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Je-ru'sa-lem.

But it came to pass, that when San-bal'lat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Sa-ma'ri-a, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now To-bi'ah the Am'mon-ite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:



and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

But it came to pass, that when San-bal'lat, and To-bi'ah, and the A-ra'bi-ans, and the Am'mon-ites, and the Ash'dod-ites, heard that the walls of Je-ru'sa-lem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Je-ru'sa-lem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Ju'dah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

. Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Ju'dah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

So the wall was finished in the twenty and fifth day of the month E'lul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were were much cast down in their own eyes: for they perceived that this work was wrought of our God.

And the rulers of the people dwelt at Je-ru'sa-lem: the rest of the people also cast lots, to bring one of ten to dwell in Je-ru'sa-lem the holy city, and nine parts to dwell in other cities. And the people blessed all the men, that willingly offered themselves to dwell at Je-ru'sa-lem.

And at the dedication of the wall of Je-ru'sa-lem they sought the Le'vites out of all their places, to bring them to Je-ru'sa-lem, to keep the dedication with

gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, both out of the plain country round about Je-ru'sa-lem, and from the villages of Ne-toph'a-thi; also from the house of Gil'gal, and out of the fields of Ge'-ba and Az'ma-veth: for the singers had builded them villages round about Je-ru'sa-lem. Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Je-ru'sa-lem was heard even afar off.

In those days saw I in Ju'dah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Je-ru'sa-lem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Ju'dah, and in Je-ru'sa-lem. Then I contended with the nobles of Ju'dah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Is'ra-el by profaning the sabbath. And it came to pass, that when the gates of Je-ru'sa-lem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Je-ru'sa-lem once or twice.

And I commanded the Le'vites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day.

ESTHER IS MADE QUEEN.

NOW it came to pass in the days of A-has'u-e'rus (this is A-has'u-e'rus which reigned from In'dia even unto E-thi-o'pi-a, over a hundred and seven and twenty provinces), that in those days, when the king A-has'u-e'rus sat on the throne of his kingdom, which was in Shu'shan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persi-a and Me'di-a, the nobles and princes of the provinces, being before him: when he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even a hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shu'shan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of mar-

ble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king. Also Vash'ti the queen made a feast for the women in the royal house which belonged to king A-has'u-e'rus.

On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that served in the presence of A-has'u-e'rus the king, to bring Vash'ti the queen before the king with the crown royal, to show the people and the princes her beauty: for she was fair to look on. But the queen Vash'ti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men, What shall we do unto the queen Vash'ti according to law, because she hath not performed the commandment of the king A-has'u-e'rus by the chamberlains? And Me-mu'can answered before the king and the princes, Vash'ti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king A-has'u-e'rus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king A-has'u-e'rus commanded Vash'ti the queen to be brought in before him, but she came not. Likewise shall the ladies of Per'si-a and Me'di-a say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Per'si-ans and the Mèdes, that it be not altered, That Vash'ti come no more before king A-has'u-e'rus: and let the king give her royal estate unto another that is better than she. And the saying pleased the king and the princes; and the king did according to the word of Me-mu'can.

Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: and let the maiden which pleaseth the king be queen instead of Vash'ti. And the thing pleased the king; and he did so. Now in Shu'shan the palace there was a certain Jew, whose name was Mor'de-cai, who had been carried away from Je-ru'sa-lem with the captivity which had been carried away with Je-co-ni'ah king of Ju'dah, whom Neb'u-chad-nez'zar the king of Bab'y-lon had carried away. And he brought up Ha-das'sah, that is, Es'ther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mor'de-cai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shu'shan the palace, to the custody of Heg'a-i, that Es'ther was brought also unto the king's house, to the custody of Heg'a-i, keeper of the women. And the maiden

pleased him, and she obtained kindness of him; and he speedily gave her such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. Es'ther had not shewed her people nor her kindred: for Mor'de-cai had charged her that she should not shew it. And Mor'de-cai walked every day before the court of the women's house, to know how Es'ther did, and what should become of her.



ESTHER CROWNED QUEEN.

Now when every maid's turn was come to go in to king A-has'u-e-rus, whatsoever she desired was given her to go with her out of the house of the women unto the king's house. Now when the turn of Es'ther was come to go in unto the king, she required nothing but what Heg'a-i the king's chamberlain, the keeper of the women, appointed. And Es'ther obtained favor in the sight of all them that looked upon her. So Es'ther was taken unto king A-has'u-e-rus into his house royal in the tenth month, which is the month Te'beth, in the seventh year of his reign. And the king loved Es'ther above

all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vash'ti. Then the king made a great feast unto all his princes and his servants, even Es'ther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

In those days, while Mor'de-cai sat in the king's gate, two of the king's chamberlains, Big'than and Te'resh, of those which kept the door, were wroth, and sought to lay hand on the king A-has'u-e'rus. And the thing was known to Mor'de-cai, who told it unto Es'ther the queen; and Es'ther certified the king thereof in Mor'de-cai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king A-has'u-e'rus promote Ha'man the son of Ham-med'a-tha the A'gag-ite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Ha'man: for the king had so commanded concerning him. But Mor'de-cai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mor'de-cai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Ha'man, to see whether Mor'de-cai's matters would stand: for he had told them that he was a Jew. And when Ha'man saw that Mor'de-cai bowed not, nor did him reverence, then was Ha'man full of wrath. And he thought scorn to lay hands on Mor'de-cai alone; for they had shewed him the people of Mor'de-cai: wherefore Ha'man sought to destroy all the Jews that were throughout the whole kingdom of A-has'u-e'rus, even the people of Mor'de-cai.

And Ha'man said unto king A-has'u-e'rus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Ha'man the Jews' enemy. And the king said unto Ha'man, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Ha'man had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king A-has'u-e'rus was it written, and sealed with the king's ring. And the

letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month A'dar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shu'shan the palace. And the king and Ha'man sat down to drink; but the city Shu'shan was perplexed.



MORDECAI AT THE KING'S GATE.

When Mor'de-cai perceived all that was done, Mor'de-cai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for

none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Es'ther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mor'de-cai, and to take away his sackcloth from him: but he received it not. Then called Es'ther for Ha'tach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mor'de-cai, to know what it was, and why it was. So Ha'tach went forth to Mor'de-cai unto the street of the city, which was before the king's gate. And Mor'de-cai told him of all that had happened unto him, and of the sum of the money that Ha'man had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shu'shan to destroy them, to shew it unto Es'ther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. And Ha'tach came and told Es'ther the words of Mor'de-cai.

Again Es'ther spake unto Ha'tach, and gave him commandment unto Mor'de-cai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mor'de-cai Es'ther's words. Then Mor'de-cai commanded to answer Es'ther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Es'ther bade them return Mor'de-cai this answer, Go, gather together all the Jews that are present in Shu'shan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. So Mor'de-cai went his way, and did according to all that Es'ther had commanded him.

Now it came to pass on the third day, that Es'ther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Es'ther the queen standing in the court, that she obtained favour in his sight: and the king held



ESTHER TOUCHING THE KING'S SCEPTRE.

out to Es'ther the golden sceptre that was in his hand. So Es'ther drew near, and touched the top of the sceptre.

Then said the king unto her, What wilt thou, queen Es'ther? and what is thy request? it shall be even given thee to the half of the kingdom. And Es'ther answered, If it seem good unto the king, let the king and Ha'man come this day unto the banquet that I have prepared for him. Then the king said, Cause Ha'man to make haste, that he may do as Es'ther hath said. So the king and Ha'man came to the banquet that Es'ther had prepared.

And the king said unto Es'ther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Es'ther, and said, My petition and my request is; if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Ha'man come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Ha'man forth that day joyful and with a glad heart: but when Ha'man saw Mor'de-cai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mor'de-cai. Nevertheless Ha'man refrained himself: and when he came home, he sent and called for his friends, and Ze'resh his wife. And Ha'man told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Ha'man said moreover, Yea, Es'ther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mor'de-cai the Jew sitting at the king's gate.

Then said Ze'resh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mor'de-cai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Ha'man; and he caused the gallows to be made.

MORDECAI'S ADVANCEMENT.



ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mor'de-cai had told of Bigtha-na and Te'resh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king A-has'u-e'rus. And

the king said, What honour and dignity hath been done to Mor'de-cai for this? Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who is in the court? Now Ha'man was come

into the outward court of the king's house, to speak unto the king to hang Mor'de-cai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Ha'man standeth in the court. And the king said, Let him come in. So Ha'man came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Ha'man thought in his heart, To whom would the king delight to do honour more than to myself? And Ha'man answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Ha'man, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mor'de-cai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Ha'man the apparel and the horse, and arrayed Mor'de-cai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

And Mor-de'cai came again to the king's gate. But Ha'man hasted to his house mourning, and having his head covered. And Ha'man told Ze'resh his wife and all his friends every thing that had befallen him. Then said his wise men and Ze'resh his wife unto him, If Mor'de-cai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were yet talking with him, came the king's chamberlains, and hasted to bring Ha'man unto the banquet that Es'ther had prepared.

So the king and Ha'man came to banquet with Es'ther the queen. And the king said again unto Es'ther on the second day at the banquet of wine, What is thy petition, queen Es'ther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Es'ther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king A-has'u-e'rus answered and said unto Es'ther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Es'ther said, The adversary and enemy is this wicked Ha'man. Then Ha'man was afraid before the king and the queen. And Har-bo'nah, one of the chamberlains,

said before the king, Behold also the gallows fifty cubits high, which Ha'man had made for Mor'de-cai, who had spoken good for the king, standeth in the house of Ha'man. Then the king said, Hang him thereon. So they hanged Ha'man on the gallows that he had prepared for Mor'de-cai. Then was the king's wrath pacified.

On that day did the king A-has'u-e'rus give the house of Ha'man the Jews' enemy unto Es'ther the queen. And Mor'de-cai came before the king; for Es'ther had told what he was unto her. And the king took off his ring, which he had taken from Ha'man, and gave it unto Mor'de-cai. And Es'ther set Mor'de-cai over the house of Ha'man.

And Es'ther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Ha'man the A'gag-ite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Es'ther. So Es'ther arose, and stood before the king. And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Ha'man which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? Then the king A-has'u-e'rus said unto Es'ther the queen and to Mor'de-cai the Jew, Behold, I have given Es'ther the house of Ha'man, and him have they hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then were the king's scribes called, and it was written according to all that Mor'de-cai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces. And he wrote in the king A-has'u-e'rus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king A-has'u-e'rus, namely, upon the thirteenth day of the twelfth month, which is the month A'dar. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shu'shan the palace.

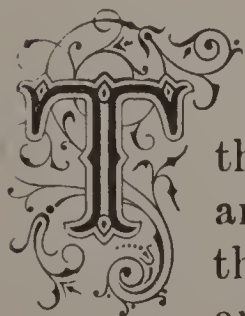
And Mor'de-cai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shu'shan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in

every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Now in the twelfth month, that is, the month A'dar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, the Jews gathered themselves together in their cities throughout all the provinces of the king A-has'u-e'rus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mor'de-cai fell upon them. For Mor'de-cai was great in the king's house, and his fame went out throughout all the provinces: for this man Mor'de-cai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shu'shan the palace the Jews slew and destroyed five hundred men. And the ten sons of Ha'man, the enemy of the Jews, slew they; but on the spoil laid they not their hand. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month A'dar a day of gladness and feasting, and a good day, and of sending portions one to another. And Mor'de-cai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king A-has'u-e'rus, both nigh and far, to establish this among them, that they should keep the fourteenth day of the month A'dar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

And the king A-has'u-e'rus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mor'de-cai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Me'di-a and Per'si-a? For Mor'de-cai the Jew was next unto king A-has'u-e'rus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

JOB.



HERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and

five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the LORD, and Sa'tan came also among them. And the LORD said unto Sa'tan, Whence comest thou? Then Sa'tan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Sa'tan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Sa'tan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Sa'tan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Sa'tan went forth from the presence of the LORD.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them: and the Sa-be'ans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chal'de-ans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly.

Again there was a day when the sons of God came to present themselves before the LORD, and Sa'tan came also among them to present himself before the LORD. And the LORD said unto Sa'tan, From whence comest thou? And Sa'tan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Sa'tan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to de-



JOB HEARS OF HIS CALAMITIES.

stroy him without cause. And Sa'tan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Sa'tan, Behold, he is in thine hand; but save his life. So went Sa'tan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to

scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

JOB'S COMFORTERS.



WHEN Job's three friends heard of all this evil that was come upon him, they came every one from his own place; E-li'phaz the Te'man-ite, and Bil'dad the Shu'hite, and Zo'phar the Na'a-ma-thite: for they had made an appointment together to come to mourn with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great. After this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. Why died I not from the womb? For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; there the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master. Wherefore is light given to him that is in misery, and life unto the bitter in soul; which rejoice exceedingly, and are glad, when they can find the grave? Why is light given to a man whose way is hid, and whom God hath hedged in?

Then E-li'phaz the Te'man-ite answered and said, Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. I would seek unto

God, and unto God would I commit my cause: which doeth great things and unsearchable; marvelous things without number; who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. They meet with darkness in the daytime, and grope in the noonday as in the night. But he saveth the poor from the sword, from their mouth, and from



JOB AND HIS THREE FRIENDS.

the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Al-might'y: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven shall there no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts

of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

But Job answered and said, Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Al-might'y are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare. Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing reprove? Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathesome. My days are swifter than a weaver's shuttle, and are spent without hope. I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

Then answered Bil'dad the Shu'hite, and said, How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? Doth God pervert judgment? or doth the Al-might'y pervert justice? Can the rush grow up without mire? Can the flag grow without water? Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure. Behold, God will not cast away a perfect man, neither will he help the evil doers: they that hate thee shall be clothed with shame; and the dwellingplace of the wicked shall come to nought.

Then Job answered and said, I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble; which

commandeth the sun, and it riseth not; and sealet up the stars; which alone spreadeth out the heavens, and treadeth upon the waves of the sea; which doeth great things past finding out; yea, and wonders without number. Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? How much less shall I answer him, and choose out my words to reason with him? Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge. If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice. For he breaketh me with a tempest, and multiplieth my wounds without cause. He will not suffer me to take my breath, but filleth me with bitterness. If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life. This is one thing, therefore I said it, He destroyeth the perfect and the wicked. Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey.

Then answered Zo'phar the Na'a-ma-thite, and said, Oh that God would speak, and open his lips against thee; and that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth. Canst thou by searching find out God? canst thou find out the Al-might'y unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.

And Job answered and said, No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? Hold your peace, let me alone, that I may speak, and let come on me what will. Wherefore do I take my flesh in my teeth, and put my life in mine hand? Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

Then answered E-li'phaz the Te'man-ite, and said, Should a wise man utter vain knowledge? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. Art thou the first man that was born? or wast thou made before the hills? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? what understandest thou, which is not in us? With us are both the gray-headed and very aged men, much elder than thy father.

Then Job answered and said, I have heard many such things: miserable comforters are ye all. I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. My friends scorn me: but mine eye poureth out tears unto God. Oh that one might plead for a man with God, as a man pleadeth for his neighbour!

[Then Bil'dad replied to Job, and Job answered and said], How long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me. And be it indeed that I have erred, mine error remaineth with myself. Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Re-deem'er liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Then answered Zo'phar the Na'a-ma-thite, and said, Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds: yet he shall perish for ever; they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more; neither shall his place any more behold him. This is the portion of a wicked man from God, and the heritage appointed unto him by God.

But Job answered and said, Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Al-might'y, that we should serve him? and what profit should we have, if we pray unto him? Lo, their good is not in their hand: the counsel of the wicked is far from me. How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away.

[Then E-li'phaz answered Job, and Job said], Even to day is my complaint bitter: my stroke is heavier than my groaning. Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words

which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take; when he hath tried me, I shall come forth as gold. Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spir'it he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

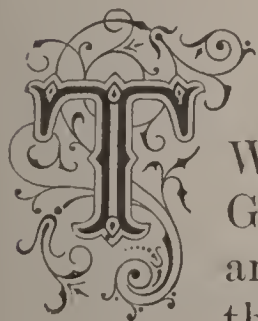
Surely there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. As for the earth, out of it cometh bread: and under it is turned up as it were fire. The stones of it are the place of sapphires: and it hath dust of gold. There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it. He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. But where shall wisdom be found? and where is the place of understanding? Man knoweth not the pricethereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of O'phir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of E-thi-o'-pi-a shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; and unto

man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.

Moreover Job continued his parable, and said, Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Al-might'y was yet with me, when my children were about me. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out.

So these three men ceased to answer Job, because he was righteous in his own eyes. And E-li'hu, the son of Bar'a-chel the Buz'ite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Al-might'y giveth them understanding. Great men are not always wise: neither do the aged understand judgment. I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters. For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.

THE LORD ANSWERS JOB.



WHEN the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the

measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it? It is turned as clay to the seal; and they stand as a garment. And from the wicked their light is withholden, and the high arm shall be broken. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? Knowest thou it, because thou wast then born? or because the number of thy days is great? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? By what way is the light parted, which scattereth the east wind upon the earth? Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom? or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together? Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, when they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing. Will the unicorn be willing to serve thee,

or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider.

Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted: neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she.

Moreover the LORD answered Job, and said, Shall he that contendeth with the Al-mighty instruct him? he that reproveth God, let him answer it.

Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee.

Behold now behemoth, which I made with thee; he eateth grass as an ox. His bones are as strong pieces of brass; his bones are like bars of iron. He

is the chief of the ways of God: he that made him can make his sword to approach unto him. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jor'dan into his mouth. He taketh it with his eyes: his nose pierceth through snares.

Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? Shall the companions make a banquet of him? shall they part him among the merchants? Cast thou fill his skin with barbed irons? or his head with fish spears? Lay thine hand upon him, remember the battle, do no more. None is so fierce that dare stir him up: who then is able to stand before me? Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes.

And it was so, that after the LORD had spoken these words unto Job, the LORD said to E-li'phaz the Te'man-ite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

So E-li'phaz the Te'man-ite and Bil'dad the Shu'hite and Zo'phar the Na'ama-thite went, and did according as the LORD commanded them: the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends; also the LORD gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and

every one an earring of gold. So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Je-mi'ma; and the name of the second, Ke-zi'a; and the name of the third, Ker'en-hap'puch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.



JOB IN HIS PROSPERITY.

After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

HAPPINESS OF THE GODLY.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

GOD'S EXCELLENT NAME.

OLORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is thy name in all the earth!

DAVID PRAISES GOD'S JUDGMENT.

I WILL praise thee, O LORD, with my whole heart; I will shew forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High. When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause; thou satest in the throne judging right. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. But the LORD shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee. Sing praises to the LORD, which dwelleth in Zi'on: declare among the people his doings. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death: that I may shew forth all thy praise in the gates of the daughter of Zi'on: I will



DAVID PRAISES THE LORD.

rejoice in thy salvation. The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Hig-ga'ion. Se'lah. The wicked shall be turned into hell, and all the nations that forget God. For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever. Arise, O LORD; let not man prevail: let the heathen be judged in thy sight. Put them in fear, O LORD: that the nations may know themselves to be but men. Se'lah.

THE CITIZEN OF ZION.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

THE GLORY OF GOD.

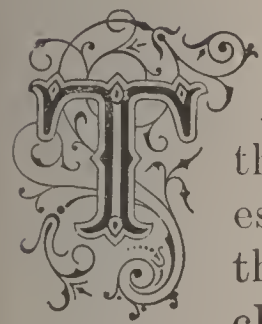
THE heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

THE LORD IS MY SHEPHERD.

THE LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod

and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

THE EARTH IS THE LORD'S.



HE earth is the LORD's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Ja'cob. Se'lah. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory. Se'lah.

THE LORD IS MY SALVATION.



HE LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the LORD will take me up. Teach me thy way, O LORD, and lead me

in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

REMISSION OF SINS.

BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Se'lah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Se'lah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Se'lah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

THE END OF EVIL DOERS.

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit

the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The LORD shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous. The LORD knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The LORD will not leave him in his hand, nor condemn him when he is judged. Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the LORD: he is their strength in the time of trouble. And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

CONFIDENCE IN GOD.

GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Se'lah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts is with us; the God of Ja'cob is our refuge. Se'lah. Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The LORD of hosts is with us; the God of Ja'cob is our refuge. Se'lah.

REPENTANCE.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledged my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spir'it from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spir'it. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O LORD, open thou thy lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zi'on. Build thou the walls of

Je-ru'sa-lem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.



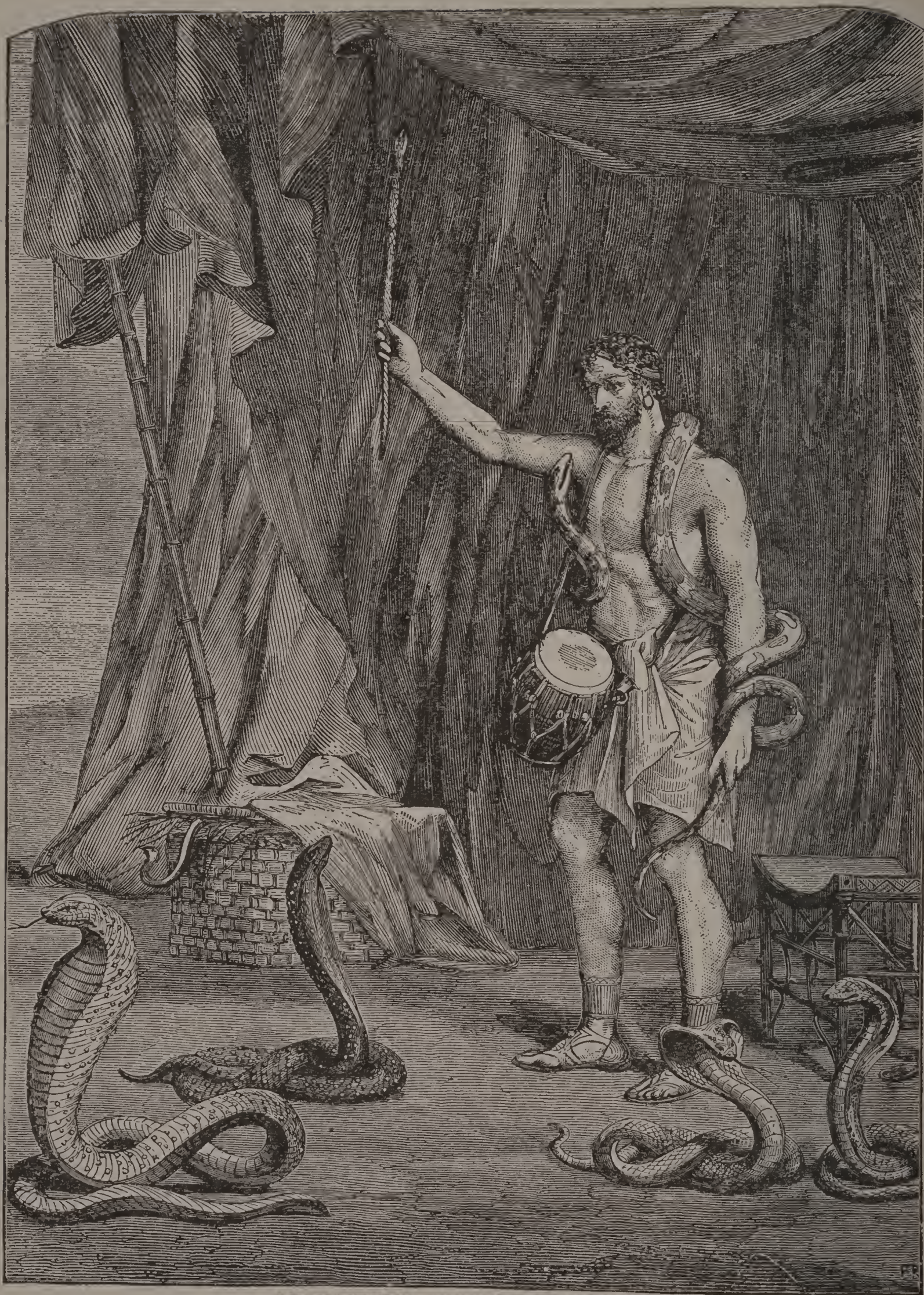
THE WICKED ARE LIKE SERPENTS.

O ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men? Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD. Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, there is a reward for the righteous: verily he is a God that judgeth in the earth.

PRAISE TO GOD.



PRAISE waiteth for thee, O God, in Zi'on: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: which by his strength setteth fast the mountains; being girded with power: which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof:



AN EASTERN SERPENT CHARMER.

thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

BLESSING.

GOD be merciful unto us, and bless us; and cause his face to shine upon us; Se'lah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Se'lah. Let the people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

DAVID PRAYING FOR SOLOMON.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tar'shish and of the isles shall bring presents: the kings of She'ba and Se'ba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of She'ba: prayer also shall be made for him continually; and daily shall he be praised. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Leb'a-non: and they of the city shall flourish



like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the LORD God, the God of Is'ra-el, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

THE HOUSE OF THE LORD.

HOW amiable are thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee. Se'lah. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Ba'ca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zi'on appeareth before God. O LORD God of hosts, hear my prayer: give ear, O God of Ja'cob. Se'lah. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in thee.

THE LORD OUR DWELLINGPLACE.

LORD, thou hast been our dwellingplace in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be

fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O LORD, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice, and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

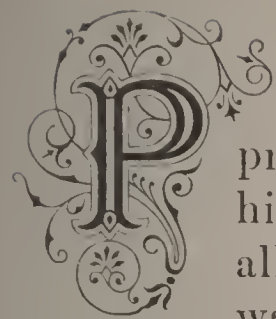
BLESS THE LORD.

BLESS the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The LORD executeth righteousness and judgment for all that are oppressed. He made known his way unto Mo'ses, his acts unto the children of Is'ra-el. The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.

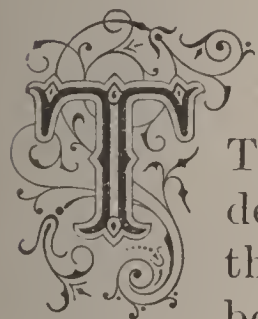
The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure. Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PRAISE THE LORD.



RAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. Praise the LORD from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapour; stormy wind fulfilling his word: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; even of the children of Is'ra-el, a people near unto him. Praise ye the LORD.

PROVERBS.



THE Proverbs of Sol'o-mon the son of Da'vid, king of Is'ra-el; The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not. Walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood.

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the LORD, and depart from evil.

My son, despise not the chastening of the LORD; neither be weary of his correction: for whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The LORD

by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life.

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.

Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil.

Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.

These six things doth the LORD hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of man. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. The LORD possessed me in the beginning of his

way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

He is in the way of life that keepeth instruction: but he that refuseth reproof erreth. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

The fear of the LORD longeth days: but the years of the wicked shall be shortened.

When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

Lying lips are abomination to the LORD: but they that deal truly are his delight.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.



WISE MEN SCALING THE WALL.

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

There is a way which seemeth right unto a man; but the end thereof are the ways of death.

He that oppresses the poor reproacheth his Mak'er: but he that honoureth him hath mercy on the poor.

A soft answer turneth away wrath: but grievous words stir up anger.

Better is a little with righteousness, than great revenues without right.

Pride goeth before destruction, and a haughty spirit before a fall.

The hoary head is a crown of glory, if it be found in the way of righteousness.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Whoso mocketh the poor reproacheth his Mak'er: and he that is glad at calamities shall not be unpunished.

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

The rich and poor meet together: the LORD is the maker of them all.

Train up a child in the way he should go: and when he is old, he will not depart from it. The rich ruleth over the poor, and the borrower is servant to the lender. He that soweth iniquity shall reap vanity: and the rod of his anger shall fail. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. He that loveth pureness of heart, for the grace of his lips the king shall be his friend. The eyes of the LORD preserve knowledge; and he overthroweth the words of the transgressor.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

A word fitly spoken is like apples of gold in pictures of silver.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

The wicked flee when no man pursueth: but the righteous are bold as a lion.

Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

REMEMBER NOW THY CREATOR.



REMEMBER now thy Cre-a'tor in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

PROPHECIES OF ISAIAH.



THE vision of I-sa'iah the son of A'moz, which he saw concerning Ju'dah and Je-ru'sa-lem in the days Uz-zi'ah, Jo'tham, A'haz, and Hez-e-ki'ah, kings of Ju'dah. Hear, O heavens, and give ear, O earth: for the LORD hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Is'ra-el doth not know, my people doth not consider. They have forsaken the LORD, they have provoked the Holy One of Is'ra-el unto anger, they are gone away backward.

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house

of the God of Ja'cob; and he will teach us of his ways, and we will walk in his paths: for out of Zi'on shall go forth the law, and the word of the LORD from Je-ru'sa-lem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Ja'cob, come ye, and let us walk in the light of the LORD. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Won'der-ful, Coun'sellor, The mighty God, The everlasting Fa'ther, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of Da'vid, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

And there shall come forth a rod out of the stem of Jes'se, and a Branch shall grow out of his roots: and the Spir'it of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a root of Jes'se, which shall stand for an ensign of the people; to it shall the Gen'tiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from As-syr'i-a, and from E'gypt, and from Path'ros, and from Cush, and from E'lam, and from Shi'nar, and from Ha'math, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Is'ra-el, and gather together the dispersed of Ju'dah from the four corners

of the earth. He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

In that day shall this song be sung in the land of Ju'dah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JE-HO'VAH is everlasting strength.

Therefore thus saith the LORD God, Behold, I lay in Zi'on for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Je-ru'sa-lem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

O Zi'on, that bringest good tidings, get thee up into the high mountain; O Je-ru'sa-lem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Ju'dah, Behold your God! Behold, the LORD God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.

Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Cre-a'tor of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spir'it upon him: he shall bring forth judgment to the Gen'tiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he

not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

But now thus saith the LORD that created thee, O Ja'cob, and he that formed thee, O Is'ra-el, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Is'ra-el, thy Sav'our.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Is'ra-el be justified, and shall glory.

GOOD TIDINGS OF GOOD.

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zi'on, Thy God reigneth! Break forth into joy, sing together, ye waste places of Je-ru'sa-lem: for the LORD hath comforted his people, he hath redeemed Je-ru'sa-lem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.

Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we

have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of Da'vid.

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

PROPHECIES OF JEREMIAH.



THE word came to Jer-e-mi'ah from the LORD, saying, Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Ju'dah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Is'ra-el, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

The word which came to Jer-e-mi'ah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Is'ra-el, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Is'ra-el. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

Thus saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hin'nom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee: and say, Hear ye the word of the LORD, O kings of Ju'dah, and inhabitants of Je-ru'sa-lem; Thus saith the LORD of hosts, the God of Is'ra-el; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and shall bury them in To'phet, till there be no place to bury. Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as To'phet.

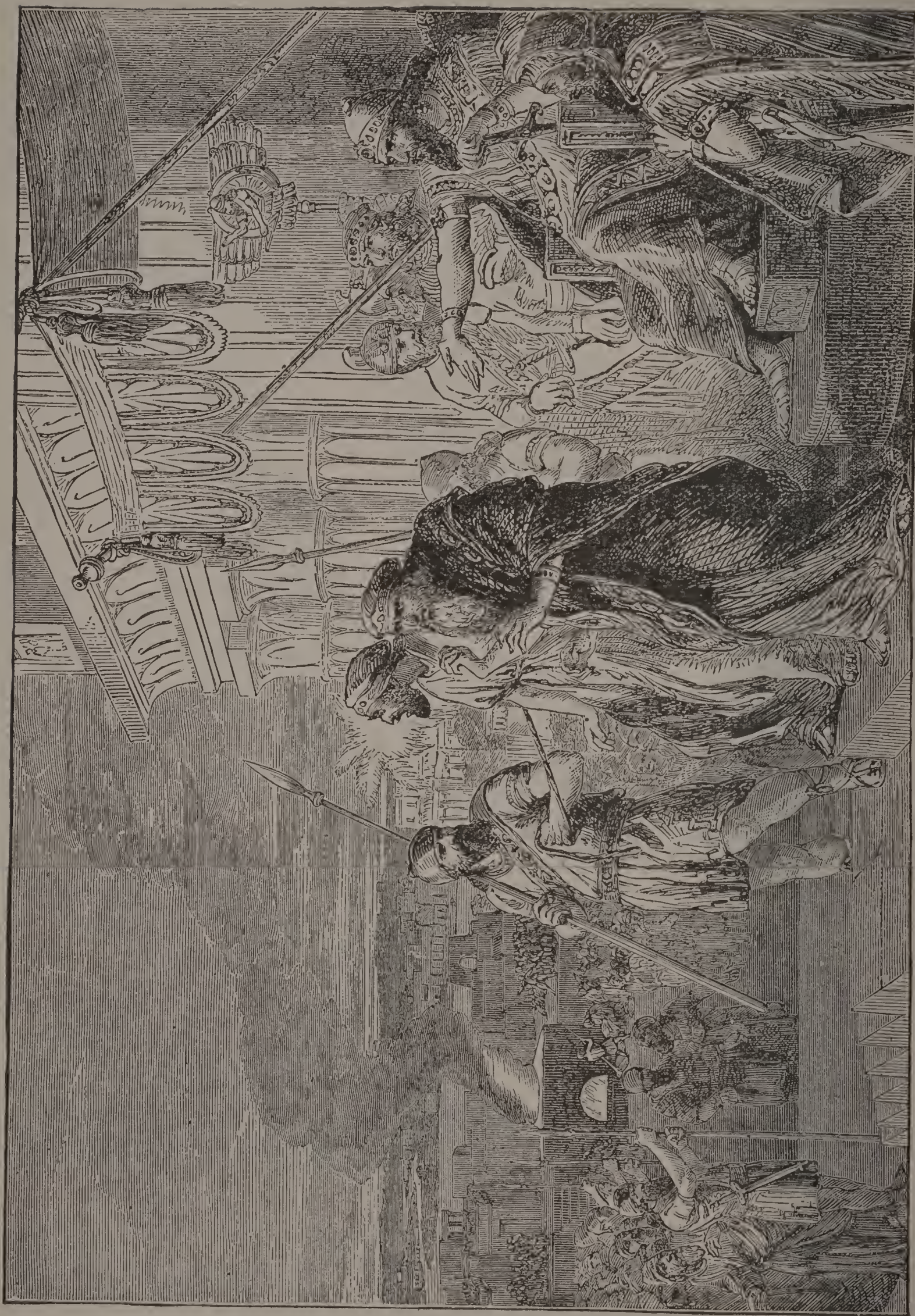
Now these are the words of the letter that Jer-e-mi'ah the prophet sent from

Je-ru'sa-lem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Neb'u-chad-nez'zar had carried away captive from Je-ru'sa-lem to Bab'y-lon; by the



“HEAR THE WORD OF THE LORD.”

hand of El'a-sah the son of Sha'phan, and Gem-a-ri'ah the son of Hil-ki'ah (whom Zed-e-ki'ah king of Ju'dah sent unto Bab'y-lon to Neb'u-chad-nez'zar king of Bab'y-lon), saying, Thus saith the LORD of hosts, the God of Is'ra-el,



unto all that are carried away captives, whom I have caused to be carried away from Je-ru'sa-lem unto Bab'y-lon; build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; and seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace. For thus saith the LORD of hosts, the God of Is'ra-el; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD. For thus saith the LORD, That after seventy years be accomplished at Bab'y-lon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

Because ye have said, The LORD hath raised us up prophets in Bab'y-lon; know that thus saith the LORD of the king that sitteth upon the throne of Da'vid, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Je-ru'sa-lem to Bab'y-lon: thus saith the LORD of hosts, the God of Is'ra-el, of A'hab the son of Kol-a-i'ah, and of Zed-e-ki'ah the son of Ma-a-se'iah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Neb'u-chad-rez'zar king of Bab'y-lon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captivity of Ju'dah which are in Bab'y-lon, saying, The LORD make thee like Zed-e-ki'ah and like A'hab, whom the king of Bab'y-lon roasted in the fire; because they have committed villany in Is'ra-el, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Is'ra-el, and with the house of Ju'dah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of E'gypt; which my covenant they brake, although I was a husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Is'ra-el; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Is'ra-el and to the house of Ju'dah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto Da'vid; and he shall execute judgment and righteousness in the land. In those days shall Ju'dah be saved, and Je-ru'sa-lem shall dwell safely: and this is the name wherewith she shall be called, The LORD our Righteous-ness.

JEREMIAH IN PRISON.

WHEN came the word of the LORD unto the prophet Jer-e-mi'ah, saying, Thus saith the LORD, the God of Is'ra-el; Thus shall ye say to the king of Ju'dah, that sent you unto me to inquire of me; Behold, Pha'raoh's army, which is come forth to help you, shall return to E'gypt into their own land. And the Chal'de-ans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the LORD; Deceive not yourselves, saying, The Chal'de-ans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chal'de-ans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

And it came to pass, that when the army of the Chal'de-ans was broken up from Je-ru'sa-lem for fear of Pha'raoh's army, then Jer-e-mi'ah went forth out of Je-ru'sa-lem to go into the land of Ben'ja-min, to separate himself thence in the midst of the people. And when he was in the gate of Ben'ja-min, a captain of the ward was there, whose name was I-ri'jah, the son of Shel-e-mi'ah, the son of Han-a-ni'ah; and he took Jer-e-mi'ah the prophet, saying, Thou fallest away to the Chal'de-ans. Then said Jer-e-mi'ah, It is false; I fall not away to the Chal'de-ans. But he hearkened not to him: so I-ri'jah took Jer-e-mi'ah, and brought him to the princes. Wherefore the

princes were wroth with Jer-e-mi'ah, and smote him, and put him in prison in the house of Jon'a-than the scribe; for they had made that the prison.

When Jer-e-mi'ah was entered into the dungeon, and into the cabins, and Jer-e-mi'ah had remained there many days; then Zed-e-ki'ah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from the LORD? And Jer-e-mi'ah said, There is: for, said he, thou shalt be delivered into the hand of the king of Bab'y-lon. Moreover Jer-e-mi'ah said unto king Zed-e-ki'ah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?



JEREMIAH CAST INTO THE DUNGEON.

Where are now your prophets which prophesied unto you, saying, The king of Bab'y-lon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jon'a-than the scribe, lest I die there. Then Zed-e-ki'ah the king commanded that they should commit Jer-e-mi'ah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jer-e-mi'ah remained in the court of the prison.

Then Sheph-a-ti'ah the son of Mat'tan, and Ged-a-li'ah the son of Pash'ur, and Ju'cal the son of Shel-e-mi'ah, and Pash'ur the son of Mal-chi'ah, heard the words that Jer-e-mi'ah had spoken unto all the people, saying, Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chal'de-ans shall live; for he shall have his life for a prey, and shall live. Thus saith the LORD, This city shall surely be given into the hand of the king of Bab'y-lon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. Then Zed-e-ki'ah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you. Then took they Jer-e-mi'ah, and cast him into the dungeon of Mal-chi'ah the son of Ham'me-lech, that was in the court of the prison: and they let down Jer-e-mi'ah with cords. And in the dungeon there was no water, but mire: so Jer-e-mi'ah sunk in the mire.

Now when E'bed-me'lech the E-thi-o'pi-an, one of the eunuchs which was in the king's house, heard that they had put Jer-e-mi'ah in the dungeon; the king then sitting in the gate of Ben'ja-min; E'bed-me'lech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jer-e-mi'ah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. Then the king commanded E'bed-me'lech the E-thi-o'pi-an, saying, Take from hence thirty men with thee, and take up Jer-e-mi'ah the prophet out of the dungeon, before he die. So E'bed-me'lech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jer-e-mi'ah. And E'bed-me'lech the E-thi-o'pi-an said unto Jer-e-mi'ah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jer-e-mi'ah did so. So they drew up Jer-e-mi'ah with cords, and took him up out of the dungeon: and Jer-e-mi'ah remained in the court of the prison.

Then Zed-e-ki'ah the king sent, and took Jer-e-mi'ah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jer-e-mi'ah, I will ask thee a thing; hide nothing from me. Then Jer-e-mi'ah said unto Zed-e-ki'ah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? So Zed-e-ki'ah the king swore secretly unto Jer-e-mi'ah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then said Jer-e-mi'ah unto Zed-e-ki'ah, Thus saith the LORD, the God of hosts, the God of Is'ra-el; If

thou wilt assuredly go forth unto the king of Bab'y-lon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth unto the king of Bab'y-lon's princes, then shall this city be given into the hand of the Chal'de-ans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zed-e-ki'ah the king said unto Jer-e-mi'ah, I am afraid of the Jews that are fallen to the Chal'de-ans, lest they deliver me into their hand, and they mock me. But Jer-e-mi'ah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. Then said Zed-e-ki'ah unto Jer-e-mi'ah, Let no man know of these words, and thou shalt not die.

So Jer-e-mi'ah abode in the court of the prison until the day that Je-ru'sa-lem was taken: and he was there when Je-ru'sa-lem was taken.

In the ninth year of Zed-e-ki'ah king of Ju'dah, in the tenth month, came Neb'u-chad-rez'zar king of Bab'y-lon and all his army against Je-ru'sa-lem, and they besieged it. And in the eleventh year of Zed-e-ki'ah, in the fourth month, the ninth day of the month, the city was broken up. Then the king of Bab'y-lon slew the sons of Zed-e-ki'ah before his eyes: also the king of Bab'y-lon slew all the nobles of Ju'dah. Moreover he put out Zed-e-ki'ah's eyes, and bound him with chains, to carry him to Bab'y-lon. And the Chal'de-ans burned the king's house, and the houses of the people, with fire, and brake down the walls of Je-ru'sa-lem. Then Neb'u-zar-a'dan the captain of the guard carried away captive into Bab'y-lon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Neb'u-zar-a'dan the captain of the guard left of the poor of the people, which had nothing, in the land of Ju'dah, and gave them vineyards and fields at the same time.

Now Neb'u-chad-rez'zar king of Bab'y-lon gave charge concerning Jer-e-mi'ah to Neb'u-zar-a'dan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. And the captain of the guard took Jer-e-mi'ah, and said unto him, The LORD thy God hath pronounced this evil upon this place. Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Bab'y-lon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Bab'y-lon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go. Now while he was not yet gone back, he said, Go back also to Ged-a-li'ah the son of A-hi'kam the son of Sha'phan, whom the king of Bab'y-lon hath made governor over the cities of Ju'dah, and dwell with him among the people: or

go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. Then went Jer-e-mi'-ah unto Ged-a-li'ah the son of A-hi'kam to Miz'pah; and dwelt with him among the people that were left in the land.

JEREMIAH LAMENTS OVER JERUSALEM.

HOW doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Ju'dah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zi'on do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zi'on all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. Je-ru'sa-lem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. Zi'on spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Ja'cob, that his adversaries should be round about him.

How hath the LORD covered the daughter of Zi'on with a cloud in his anger, and cast down from heaven unto the earth the beauty of Is'ra-el, and remembered not his footstool in the day of his anger! The LORD hath swallowed up all the habitations of Ja'cob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Ju'dah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce anger all the horn of Is'ra-el: he hath drawn back his right hand from before the enemy, and he burned against Ja'cob like a flaming fire, which devoureth round about. He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zi'on: he poured out his fury like fire. The LORD was as an enemy: he hath swallowed up Is'ra-el, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Ju'dah mourning and lamentation.

The elders of the daughter of Zi'on sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Je-ru'sa-lem hang down their heads to the ground. Mine eyes do fail with tears, for the destruction of the daughter of my people. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Je-ru'sa-lem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zi'on? for thy breach is great like the sea: who can heal thee? All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Je-ru'sa-lem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.

It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD.

For the LORD will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.

Let us search and try our ways, and turn again to the LORD. Let us lift up our heart with our hands unto God in the heavens.

EZEKIEL.



NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Che'bar, that the heavens were opened, and I saw visions of God. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Is'ra-el, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious

house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

Son of man, I have made thee a watchman unto the house of Is'ra-el: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Again the word of the LORD came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Is'ra-el wholly, are they unto whom the inhabitants of Je-ru'sa-lem have said, Get you far from the LORD: unto us is this land given in possession. Therefore say, Thus saith the Lord GOD; Although I have cast them afar off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come, Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Is'ra-el. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

THE RESURRECTION OF DRY BONES.



HE hand of the LORD was upon me, and carried me out in the Spir'it of the LORD, and set me down in the midst of the valley which was full of bones, and he caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold,

I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Is'ra-el: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Is'ra-el. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spir'it in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

DANIEL IN THE KING'S PALACE.

IN the third year of the reign of Je-hoi'a-kim king of Ju'dah came Neb'u-chad-nez'zar king of Bab'y-lon unto Je-ru'sa-lem, and besieged it. And the LORD gave Je-hoi'a-kim king of Ju'dah into his hand, with part of the vessels of the house of God: which he carried into the land of Shi'nar to the house of his god; and he brought the vessels into the treasure house of his god.

And the king spake unto Ash'pe-naz the master of his eunuchs, that he should bring certain of the children of Is'ra-el, and of the king's seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chal'de-ans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Ju'dah, Dan'i-el, Han-a-ni'ah, Mish'a-el, and Az-a-ri'ah: unto whom the prince of the eunuchs gave names: for he gave unto Dan'i-el the name of Bel-te-shaz'zar;

and to Han-a-ni'ah, of Sha'drach; and to Mish'a-el, of Me'shach; and to Az-a-ri'ah, of A-bed'ne-go.

But Dan'i-el purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Dan'i-el into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Dan'i-el, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. Then said Dan'i-el to Mel'zar, whom the prince of the eunuchs had set over Dan'i-el, Han-a-ni'ah, Mish'a-el, and Az-a-ri'ah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Mel'zar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Dan'i-el had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Neb'u-chad-nez'zar. And the king communed with them: and among them all was found none like Dan'i-el, Han-a-ni'ah, Mish'a-el, and Az-a-ri'ah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

DANIEL INTERPRETS NEBUCHADNEZZAR'S DREAM.



AND in the second year of the reign of Neb'u-chad-nez'zar, Neb'u-chad-nez'zar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chal'de-ans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chal'de-ans to the king in Syr'i-ac, O king, live for ever: tell thy servants the dream,

and we will shew the interpretation. The king answered and said to the Chal'de-ans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chal'de-ans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chal'de-an. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Bab'y-lon. And the decree went forth that the wise men should be slain; and they sought Dan'i-el and his fellows to be slain.

Then Dan'i-el answered with counsel and wisdom to A'ri-och the captain of the king's guard, which was gone forth to slay the wise men of Bab'y-lon: he answered and said to A'ri-och the king's captain, Why is the decree so hasty from the king? Then A'ri-och made the thing known to Dan'i-el. Then Dan'i-el went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Dan'i-el went to his house, and made the thing known to Han-a-ni'ah, Mish'a-el, and Az-a-ri'ah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Dan'i-el and his fellows should not perish with the rest of the wise men of Bab'y-lon.

Then was the secret revealed unto Dan'i-el in a night vision. Then Dan'i-el blessed the God of heaven. Dan'i-el answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

Therefore Dan'i-el went in unto A'ri-och, whom the king had ordained to

destroy the wise men of Bab'y-lon: he went and said thus unto him; Destroy not the wise men of Bab'y-lon: bring me in before the king, and I will shew unto the king the interpretation. Then A'ri-och brought in Dan'i-el before the king in haste, and said thus unto him, I have found a man of the captives of Ju'dah, that will make known unto the king the interpretation. The king answered and said to Dan'i-el, whose name was Bel-te-shaz'zar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Dan'i-el answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Neb'u-chad-nez'zar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron,

and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Then the king Neb'u-chad-nez'zar fell upon his face, and worshipped Dan'i-el, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Dan'i-el, and said, Of a truth it is, that your God is a God of gods, and a LORD of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Dan'i-el a great man, and gave him many great gifts, and made him ruler over the whole province of Bab'y-lon, and chief of the governors over all the wise men of Bab'y-lon. Then Dan'i-el requested of the king, and he set Sha'drach, Me'shach, and A-bed'ne-go, over the affairs of the province of Bab'y-lon: but Dan'i-el sat in the gate of the king.

THE THREE HEBREWS CAST INTO THE FURNACE.



NEB'U-CHAD-NEZ'ZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Du'ra, in the province of Bab'y-lon. Then Neb'u-chad-nez'zar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Neb'u-chad-nez'zar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Neb'u-chad-nez'zar the king had set up; and they stood before the image that Neb'u-chad-nez'zar had set up.

Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Neb'u-chad-nez'zar the king hath set up: and whoso



NEBUCHADNEZZAR'S GOLDEN IMAGE.

falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Neb'u-chad-nez'zar the king had set up.

Wherefore at that time certain Chal'de-ans came near, and accused the Jews. They spake and said to the king Neb'u-chad-nez'zar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Bab'y-lon, Sha'drach, Me'shach, and A-bed'ne-go; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Neb'u-chad-nez'zar in his rage and fury commanded to bring Sha'drach, Me'shach, and A-bed'ne-go. Then they brought these men before the king. Neb'u-chad-nez'zar spake and said unto them, Is it true, O Sha'drach, Me'shach, and A-bed'ne-go? do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have

made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Sha'drach, Me'shach, and A-bed'ne-go, answered and said to the king, O Neb'u-chad-nez'zar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Neb'u-chad-nez'zar full of fury, and the form of his visage was changed against Sha'drach, Me'shach, and A-bed'ne-go: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Sha'drach, Me'shach, and A-bed'ne-go, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Sha'drach, Me'shach, and A-bed'ne-go. And these three men, Sha'drach, Me'shach, and A-bed'ne-go, fell down bound into the midst of the burning fiery furnace. Then Neb'u-chad-nez'zar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Neb'u-chad-nez'zar came near to the mouth of the burning fiery furnace, and spake, and said, Sha'drach, Me'shach, and A-bed'ne-go, ye servants of the most high God, come forth, and come hither. Then Sha'drach, Me'shach, and A-bed'ne-go, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Neb'u-chad-nez'zar spake, and said, Blessed be the God of Sha'drach, Me'shach, and A-bed'ne-go, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Sha'drach, Me'shach, and A-bed'ne-go, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Sha'drach, Me'shach, and A-bed'ne-go, in the province of Bab'y-lon.



THE FOUR MEN IN THE FIERY FURNACE.

NEBUCHADNEZZAR'S DREAM.



NEB'U-CHAD-NEZ'ZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Neb'u-chad-nez'zar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Bab'y-lon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chal'de-ans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

But at the last Dan'i-el came in before me, whose name was Bel-te-shaz'zar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Bel-te-shaz'zar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Neb'u-chad-nez'zar have seen. Now thou, O Bel-te-shaz'zar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

Then Dan'i-el, whose name was Bel-te-shaz'zar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Bel-te-shaz'zar, let not the dream, or the interpretation thereof, trouble thee. Bel-te-shaz'zar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

All this came upon the king Neb'u-chad-nez'zar. At the end of twelve months he walked in the palace of the kingdom of Bab'y-lon. The king spake, and said, Is not this great Bab'y-lon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Neb'u-chad-nez'zar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Neb'u-chad-nez'zar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Neb'u-chad-nez'zar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and

I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and

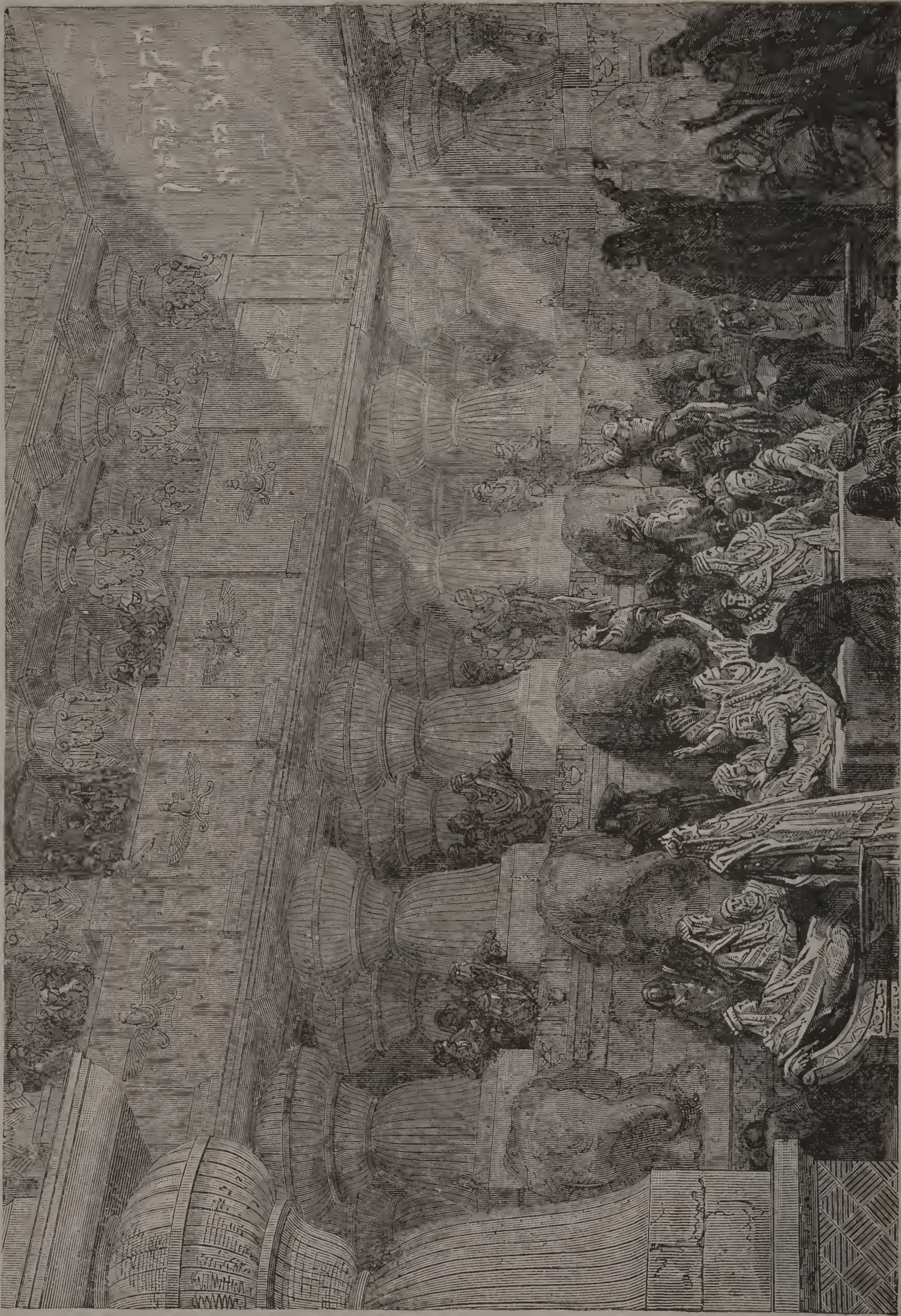


AN ASSYRIAN PALACE.

none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me: and I was established in my kingdom, and excellent majesty was added unto me. Now I Neb'u-chad-nez'zar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

THE WRITING ON THE WALL.

BEL-SHAZ'ZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Bel-shaz'zar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Neb'u-chad-nez'zar had taken out of the temple which was in Je-ru'sa-lem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Je-ru'sa-lem; and the king and his princes, his wives and his concubines,



DANIEL INTERPRETS THE WRITING ON THE WALL.

drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chal'de-ans, and the soothsayers. And the king spake, and said to the wise men of Bab'y-lon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Bel-shaz'zar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Neb'u-chad-nez'zar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chal'de-ans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Dan'i-el, whom the king named Bel-te-shaz'zar: now let Dan'i-el be called, and he will show the interpretation. Then was Dan'i-el brought in before the king. And the king spake and said unto Dan'i-el, Art thou that Dan'i-el, which art of the children of the captivity of Ju'dah, whom the king my father brought out of Jew'ry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Dan'i-el answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Neb'u-chad-nez'zar thy father a kingdom, and majesty, and glory, and honour:

and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Bel-shaz'zar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the LORD of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, ME'NE, ME'NE, TE'KEL, U-PHAR'SIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TE'KEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Per'si-ans. Then commanded Bel-shaz'zar, and they clothed Dan'i-el with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Bel-shaz'zar the king of the Chal'de-ans slain. And Da-ri'-us the Me'di-an took the kingdom, being about threescore and two years old.

DANIEL IN THE DEN OF LIONS.

IT pleased Da-ri'-us to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Dan'i-el was first: that the princes might give accounts unto them, and the king should have no damage. Then this Dan'i-el was preferred above the presidents and princes, because an excellent spirit was in him, and the king thought to set him over the whole realm.

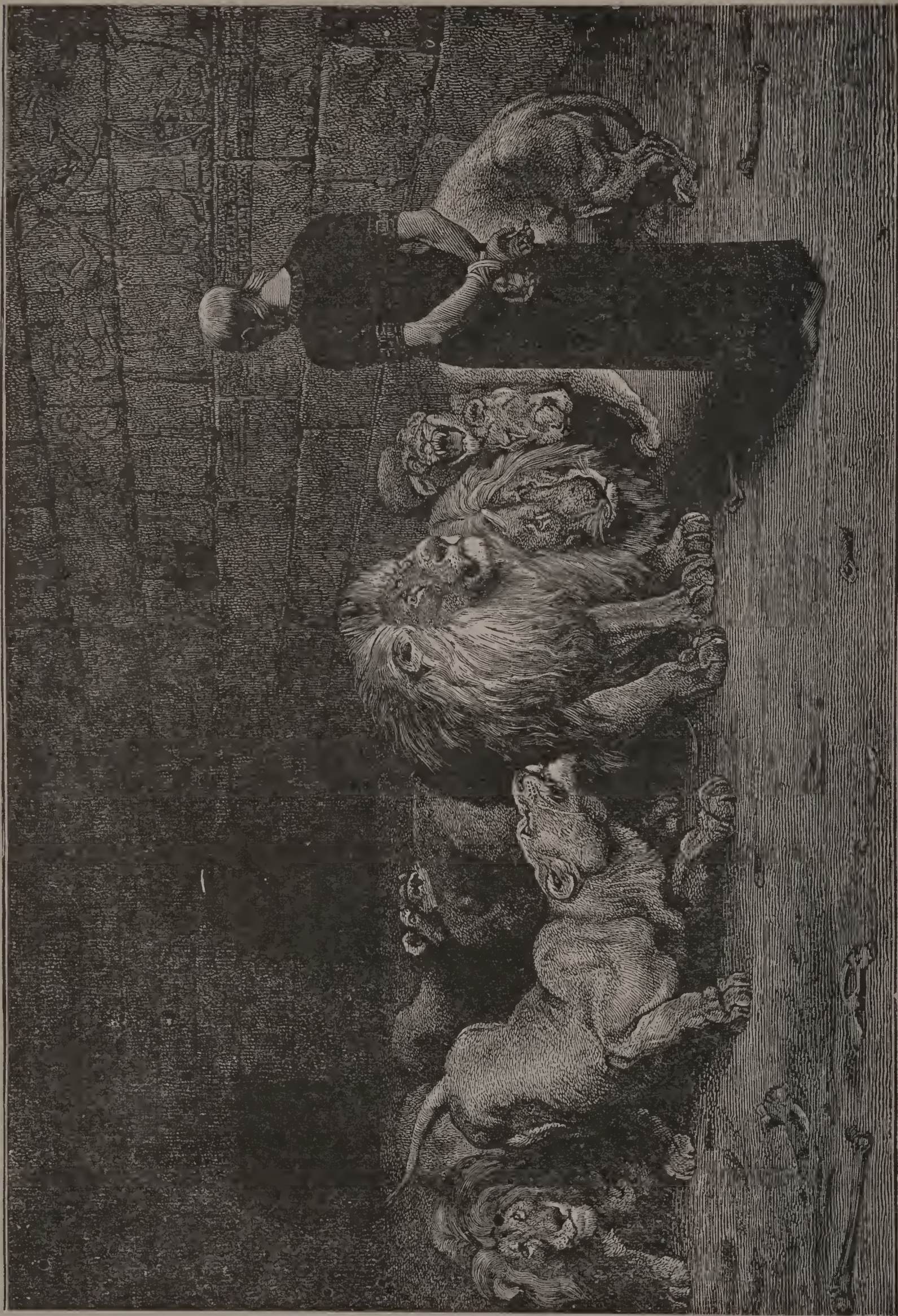
Then the presidents and princes sought to find occasion against Dan'i-el concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Dan'i-el, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King

Da-ri'us, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall



DANIEL PRAYS TOWARD JERUSALEM.

be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Per-si-ans, which altereth not. Wherefore king Da-ri'us signed the writing and the decree.



DANIEL IN THE DEN OF LIONS.

Now when Dan'i-el knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Je-ru'sa-lem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Dan'i-el praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Per'si-ans, which altereth not. Then answered they and said before the king, That Dan'i-el, which is of the children of the captivity of Ju'dah, regardeth not thee, O king nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Dan'i-el to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Per'si-ans is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Dan'i-el, and cast him into the den of lions. Now the king spake and said unto Dan'i-el, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Dan'i-el.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Dan'i-el: and the king spake and said to Dan'i-el, O Dan'i-el, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Dan'i-el unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Dan'i-el up out of the den, So Dan'i-el was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Then king Da-ri'us wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Dan'i-el: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in



DANIEL TOUCHED BY THE ANGEL.

earth, who hath delivered Dan'i-el from the power of the lions. So this Dan'i-el prospered in the reign of Da-ri'us, and in the reign of Cy'rus the Per'si-an.

DANIEL CONFESSES THE SINS OF ISRAEL.

IN the first year of Da-ri'us the son of A-has'u-e'rus, of the seed of the Medes, which was made king over the realm of the Chal'de-ans; in the first year of his reign, I Dan'i-el understood by books the number of the years, whereof the word of the LORD came to Jer-e-mi'ah the prophet, that he would accomplish seventy years in the desolations of Je-ru'sa-lem. And I set my face unto the LORD GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the LORD my God, and made my confession, and said, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Ju'dah, and to the inhabitants of Je-ru'sa-lem, and unto all Is'ra-el, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the LORD our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Is'ra-el have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Mo'ses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Je-ru'sa-lem. As it is written in the law of Mo'ses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O LORD our God, that hast brought thy people forth out of the land of E'gypt with a mighty

hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O LORD, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Je-ru'sa-lem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Je-ru'sa-lem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the LORD's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. And while I was speaking, and praying, and confessing my sin and the sin of my people Is'ra-el, and presenting my supplication before the LORD my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Ga'bri-el, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Dan'i-el, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Je-ru'sa-lem, unto the Mes-si'ah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Mes-si'ah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

JOEL PROPHECIES AGAINST ISRAEL.



NOW that I am in the midst of Is'ra-el, and that I am the LORD your God, and none else: and my people shall never be ashamed. And it shall come to pass that I will pour out my Spir'it upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spir'it. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zi'on and in Je-ru'sa-lem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. For, behold, in those days, and in that time, when I shall bring again the captivity of Ju'dah and Je-ru'sa-lem, I will also gather all nations, and will bring them down into the valley of Je-hosh'a-phat, and will plead with them there for my people and for my heritage Is'ra-el, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre, and Zi'don, and all the coasts of Pal'es-tine? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head; because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: the children also of Ju'dah and the children of Je-ru'sa-lem have ye sold unto the Gre'cians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head: and I will sell your sons and your daughters into the hand of the children of Ju'dah, and they shall sell them to the Sa-be'ans, to a people far off: for the LORD hath spoken it.

Proclaim ye this among the Gen'tiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Je-hosh'a-phat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD shall also roar out of Zi'on, and utter his voice from Je-



SELLING THE CHILDREN OF THE JEWISH CAPTIVES.

ru'sa-lem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Is'ra-el. So shall ye know that I am the LORD your God dwelling in Zi'on, my holy mountain: then shall Je-ru'sa-lem be holy, and there shall no strangers pass through her any more.

JONAH SENT TO NINEVEH.



NOW the word of the LORD came unto Jo'nah the son of A-mit'tai, saying, Arise, Go to Nin'e-veh, that great city, and cry against it; for their wickedness is come up before me. But Jo'nah rose up to flee unto Tar'shish from the presence of the LORD, and went down to Jop'pa; and he found a ship going to Tar'shish: so he paid the fare thereof, and went down into it, to go with them unto Tar'shish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jo'nah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jo'nah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am a He'brew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. So they took up Jo'nah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.



JONAH CAST INTO THE SEA.

Now the LORD had prepared a great fish to swallow up Jo'nah. And Jo'nah was in the belly of the fish three days and three nights.

Then Jo'nah prayed unto the LORD his God out of the fish's belly. And said, I cried by reason of mine affliction unto the LORD, and he heard me. And the LORD spake unto the fish, and it vomited out Jo'nah upon the dry land.

And the word of the LORD came unto Jo'nah the second time, saying, Arise, go unto Nin'e-veh, that great city, and preach unto it the preaching that I bid thee. So Jo'nah arose, and went unto Nin'e-veh, according to the word of the LORD. Now Nin'e-veh was an exceeding great city of three days' journey. And Jo'nah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nin'e-veh shall be overthrown. So the people of Nin'e-veh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nin'e-veh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nin'e-veh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

But it displeased Jo'nah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tar'shish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the LORD, Doest thou well to be angry? So Jo'nah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jo'nah, that it might be a shadow over his head, to deliver him from his grief. So Jo'nah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jo'nah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jo'nah, Doest thou well to be angry for the gourd? And he

said, I do well to be angry, even unto death. Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should



JONAH AT NINEVEH.

not I spare Nin'e-veh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

ZECHARIAH PROPHECIES OF CHRIST.

THUS speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. In that day there shall be a fountain opened to the house of Da'vid and to the inhabitants of Je-ru'salem for sin and for uncleanness.

Awake, O sword, against my Shep'herd, and against the man that is my fellow, saith the LORD of hosts: smite the Shep'herd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And the LORD shall be King over all the earth: in that day shall there be one LORD, and his name one.

MALACHI'S PROPHECIES.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Le'vi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Ju'dah and Je-ru'sa-lem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Ja'cob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the LORD of hosts. Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy, yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

Remember ye the law of Mo'ses my servant, which I commanded unto him in Ho'reb for all Is'ra-el, with the statutes and judgments. Behold, I will send you E-li'jah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The NEW TESTAMENT



NARRATIVE.

A. W. K. P.



THE WISE MEN FOLLOWING THE STAR.

BIRTH OF JESUS ANNOUNCED.



IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Fa'ther), full of grace and truth.

There was in the days of Her'od, the king of Ju-de'a, a certain priest named Zach-a-ri'as, of the course of A'bi-a: and his wife was of the daughters of Aar'on, and her name was E-lis'a-beth. And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless. They had no child; and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the LORD. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the LORD standing on the right side of the altar of incense. And when Zach-a-ri'as saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zach-a-ri'as: for thy prayer is heard; and thy wife E-lis'a-beth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the LORD, and shall drink neither wine nor strong drink; and he shall be filled with the Ho'ly Ghost. And many of the children of Is'ra-el shall he turn to the LORD their God. And he shall go before him in the spirit and power of E-li'as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Zach-a-ri'as said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Ga'bri-el, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zach-a-ri'as, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them, and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.



THE ANGEL APPEARING TO ZACHARIAS.

The angel Ga'bri-el was sent from God unto a city of Gal'i-lee, named Naz'a-reth, to a virgin espoused to a man whose name was Jo'seph, of the house of Da'vid; and the virgin's name was Ma'ry. And the angel came in unto

her, and said, Hail, thou that art highly favoured, the LORD is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Ma'ry: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JE'SUS. He shall be great, and shall be called the Son of the High'est; and the LORD God shall give unto him the throne of his father Da'vid: and he shall reign over the house of Ja'cob for ever; and of his kingdom there shall be no end. Then said Ma'ry unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Ho'ly Ghost shall come upon thee, and the power of the High'est shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin E-lis'a-beth, she hath also conceived a son in her old age. For with God nothing shall be impossible. And Ma'ry said, Behold, the handmaid of the LORD; be it unto me according to thy word. And the angel departed from her.

And Ma'ry arose in those days, and went into the hill country with haste, into a city of Ju'da; and entered into the house of Zach-a-ri'as, and saluted E-lis'a-beth. And it came to pass, that, when E-lis'a-beth heard the salutation of Ma'ry, E-lis'a-beth was filled with the Ho'ly Ghost: and she spake out with a loud voice, and said, Blessed art thou among women. And whence is this to me, that the mother of my Lord should come to me? And blessed is she that believed: for there shall be a performance of those things which were told her from the LORD. And Ma'ry said, My soul doth magnify the LORD, and my spirit hath rejoiced in God my Sav'iour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Is'ra-el, in remembrance of his mercy; as he spake to our fathers, to A'bra-ham, and to his seed for ever.

And Ma'ry abode with her about three months, and returned to her own house.

Now E-lis'a-beth brought forth a son. And her neighbors and her cousins heard how the LORD had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zach-a-ri'as, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name.



THE VISIT OF THE SHEPHERDS.

And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Ju-de'a. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the LORD was with him.

And his father Zach-a-ri'as was filled with the Ho'ly Ghost, and prophesied, saying, Blessed be the LORD God of Is'ra-el; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant Da'vid; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father A'bra-ham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the High'est; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Is'ra-el.

THE BIRTH OF JESUS CHRIST.



AND it came to pass in those days, that there went out a decree from Ce'sar Au-gus'tus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Jo'seph also went up from Gal'i-lee, out of the city of Naz'a-reth, into Ju-de'a, unto the city of Da'vid, which is called Beth'le-hem (because he was of the house and lineage of Da'vid), to be taxed with Ma'ry his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the LORD came upon them, and the glory of the LORD shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring

you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of Da'vid a Sav'iour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'le-hem, and see this thing which is come to pass, which the LORD hath made known unto us. And they came with haste, and found Ma'ry and Jo'seph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Ma'ry kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JE'SUS.

SIMEON AND ANNA.



AND, behold, there was a man in Je-ru'sa-lem, whose name was Sim'e-on; and the same man was just and devout, waiting for the consolation of Is'ra-el: and the Ho'ly Ghost was upon him. And it was revealed unto him by the Ho'ly Ghost, that he should not see death, before he had seen the LORD's Christ. And he came by the Spir'it into the temple: and when the parents brought in the child Je'sus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, LORD, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gen'tiles, and the glory of thy people Is'ra-el. And Jo'seph and his mother marvelled at those things which were spoken of him.

And Sim'e-on blessed them, and said unto Ma'ry his mother, Behold, this child is set for the fall and rising again of many in Is'ra-el; and for a sign which shall be spoken against (yea, a sword shall pierce through thy own soul also); that the thoughts of many hearts may be revealed.

And there was one An'na, a prophetess, the daughter of Pha-nu'el, of the tribe of A'ser: she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the LORD, and spake of him to all them that looked for redemption in

Je-ru'sa-lem. And when they had performed all things according to the law of the LORD, they returned into Gal'i-lee, to their own city Naz'a-reth.

THE WISE MEN OF THE EAST.



NOW when Je'sus was born in Beth'le-hem of Ju-de'a in the days of Her'od the king, behold, there came wise men from the east to Je-ru'sa-lem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Her'od the king had heard these things, he was troubled, and all Je-ru'sa-lem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Beth'le-hem of Ju-de'a: for thus it is written by the prophet, And thou Beth'le-hem, in the land of Ju'da, art not the least among the princes of Ju'da: for out of thee shall come a Gov'er-nor, that shall rule my people Is'ra-el. Then Her'od, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Beth'le-hem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Ma'ry his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Her'od, they departed into their own country another way.

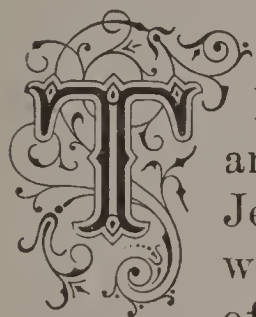
And when they were departed, behold, the angel of the LORD appeareth to Jo'seph in a dream, saying, Arise, and take the young child and his mother, and flee into E'gypt, and be thou there until I bring thee word: for Her'od will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into E'gypt: and was there until the death of Her'od: that it might be fulfilled which was spoken of the LORD by the prophet, saying, Out of E'gypt have I called my son.

Then Her'od, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beth'le-hem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jer'e-my the prophet, saying, In Ra'ma was there a voice heard, lamentation, and weeping, and great mourning, Ra'chel weeping for her children, and would not be comforted, because they are not.

But when Her'od was dead, behold, an angel of the LORD appeareth in a

dream to Jo'seph in E'gypt, saying, Arise, and take the young child and his mother, and go into the land of Is'ra-el: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Is'ra-el. But when he heard that Ar-che-la'us did reign in Ju-de'a in the room of his father Her'od, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Gal'i-lee: and he came and dwelt in a city called Naz'a-reth: that it might be fulfilled which was spoken by the prophets, He shall be called a Naz-a-rene'.

JESUS IN THE TEMPLE.



HE child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. Now his parents went to Je-ru'sa-lem every year at the feast of the passover. And when he was twelve years old, they went up to Je-ru'sa-lem after the custom of the feast. And when they had fulfilled the days, as they return-



JESUS QUESTIONING THE DOCTORS IN THE TEMPLE.

ed, the child Je'sus tarried behind in Je-ru'sa-lem; and Jo'seph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Je-ru'sa-lem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fa'ther's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Naz'a-reth, and was subject unto them: but his mother kept all these sayings in her heart. And Je'sus increased in wisdom and stature, and in favor with God and man.

JESUS BAPTIZED OF JOHN.



OW in the fifteenth year of the reign of Ti-be'ri-us Ce'sar, Pon'ti-us Pi'late being governor of Ju-de'a, and Her'od being tetrarch of Gal'i-lee, and his brother Phil'ip tetrarch of It-u-re'a and of the region of Trach-o-ni'tis, and Ly-sa'ni-as the tetrarch of Ab-i-le'ne, An'nas and Ca'ia-phas being the high priests, the word of God came unto John the son of Zach-a-ri'as in the wilderness. And he came into all the country about Jor'dan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of E-sa'ias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have A'bra-ham to our father: for I say unto you, That God is able of these stones to raise up children unto A'bra-ham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Mas'ter, what shall we do? And he said unto them, Exact no

more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Ho'ly Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.



THE PREACHING OF JOHN THE BAPTIST.

Then cometh Je'sus from Gal'i-lee to Jor'dan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Je'sus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered

him. And Je'sus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spir'it of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. And Je'sus himself began to be about thirty years of age, being (as was supposed) the son of Jo'seph.

THE TEMPTATION OF JESUS.

AND Je'sus being full of the Ho'ly Ghost returned from Jor'dan, and was led by the Spir'it into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone

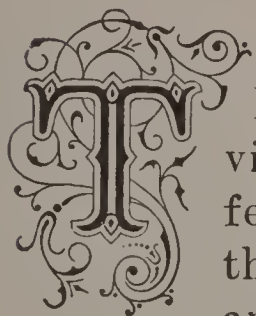


CHRIST IN THE WILDERNESS.

that it be made bread. And Je'sus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil,

taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Je'sus answered and said unto him, Get thee behind me, Sa'tan: for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve. And he brought him to Je-ru'sa-lem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Je'sus answering said unto him, It is said, Thou shalt not tempt the LORD thy God. And when the devil had ended all the temptation, he departed from him for a season.

FIRST DISCIPLES CALLED.



HIS is the record of John, when the Jews sent priests and Le'vites from Je-ru'sa-lem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou E-li'as? And he saith, I am not. Art thou that Proph'et? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet E-sa'ias. And they which were sent were of the Phar'i-sees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor E-li'as, neither that Proph'et? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Beth-ab'a-ra beyond Jor'dan, where John was baptizing.

The next day John seeth Je'sus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Is'ra-el, therefore am I come baptizing with water. And John bare record, saying, I saw the Spir'it descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spir'it descending, and remaining on him, the same is he which baptizeth with the Ho'ly Ghost. And I saw, and bare record that this is the Son of God.

Again the next day after, John stood, and two of his disciples; and looking

upon Je'sus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Je'sus. Then Je'sus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rab'bi (which is to say, being interpreted, Mas'ter), where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was An'drew, Si'mon Pe'ter's brother. He first findeth his own brother Si'mon, and saith unto him, We have found the Mes-si'as, which is, being interpreted, the Christ. And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'na: thou shalt be called Ce'phas, which is by interpretation, A stone.

The day following Je'sus would go forth into Gal'i-lee, and findeth Phil'ip, and saith unto him, Follow me. Now Phil'ip was of Beth-sa'i-da, the city of An'drew and Pe'ter. Phil'ip findeth Na-than'a-el, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'a-reth, the son of Jo'seph. And Na-than'a-el said unto him, Can there any good thing come out of Naz'a-reth? Phil'ip saith unto him, Come and see. Je'sus saw Na-than'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no guile! Na-than'a-el saith unto him, Whence knowest thou me? Je'sus answered and said unto him, Before that Phil'ip called thee, when thou wast under the fig tree, I saw thee. Na-than'a-el answered and saith unto him, Rab'bi, thou art the Son of God; thou art the King of Is'ra-el. Je'sus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHRIST'S FIRST MIRACLE.



AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was there: and both Je'sus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Je'sus saith unto him, They have no wine. Je'sus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Je'sus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Je'sus in Ca'na of Gal'i-lee.



AN EASTERN WEDDING.



THE PURGING OF THE TEMPLE.

THE Jews' passover was at hand, and Je'sus went up to Je-ru'sa-lem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and

overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Fa'ther's house a house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Je'sus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Script'ure, and the word which Je'sus had said.

Now when he was in Je-ru'sa-lem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Je'sus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.

NICODEMUS COMES TO JESUS BY NIGHT.

THERE was a man of the Phar'i-sees, named Nic-o-de'mus, a ruler of the Jews: the same came to Je'sus by night, and said unto him, Rab'bi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Je'sus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nic-o-de'mus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Je'sus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spir'it, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spir'it is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spir'it.

Nic-o-de'mus answered and said unto him, How can these things be? Je'sus answered and said unto him, Art thou a master of Is'ra-el, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Mo'ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Je'sus and his disciples into the land of Ju-de'a; and there he tarried with them, and baptized. And John also was baptizing in E'non near to Sa'lim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

JOHN'S TESTIMONY.

WHEN there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rab'bi, he that was with thee beyond Jor'dan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spir'it by measure unto him. The Fa'ther loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

THE WOMAN OF SAMARIA.

WHEN therefore the Lord knew how the Phar'i-sees had heard that Je'sus made and baptized more disciples than John, (though Je'sus himself baptized not, but his disciples), he left Ju-de-a, and departed again into Gal'i-lee. And he must needs go through Sa-ma'ri-a. Then cometh he to a city of Sa-ma'ri-a,

which is called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph. Now Ja'cob's well was there. Je'sus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Sa-ma'ri-a to draw water: Je'sus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat).



JESUS AND THE WOMAN OF SAMARIA AT THE WELL.

Then saith the woman of Sa-ma'ri-a unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-ma'ri-a? for the Jews have no dealings with the Sa-mar'i-tans. Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his children, and his cattle? Je'sus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither

come hither to draw. Je'sus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Je'sus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Je-ru'sa-lem is the place where men ought to worship. Je'sus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru'sa-lem, worship the Fa'ther. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Fa'ther in spirit and in truth: for the Fa'ther seeketh such to worship him. God is a Spir'it: and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Mes-si'as cometh, which is called Christ: when he is come, he will tell us all things. Je'sus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Mas'ter, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Je'sus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

And many of the Sa-mar'i-tans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Sa-mar'i-tans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Sav'our of the world.

JESUS HEALS THE NOBLEMAN'S SON.

NOW after two days he departed thence, and went into Gal'i-lee. For Je'sus himself testified, that a prophet hath no honour in his own country. Then when he was come into Gal'i-lee, the Gal-i-le'ans received him, having seen all the things that he did at Je-ru'-sa-lem at the feast: for they also went unto the feast. So Je'sus came again into Ca'na of Gal'i-lee, where he made the water wine. And there was a certain nobleman, whose son was sick at Ca-per'na-um. When he heard that Je'sus was come out of Ju-de'a into Gal'i-lee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Je'sus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Je'sus saith unto him, Go thy way; thy son liveth. And the man believed the word that Je'sus had spoken unto him, and he went his way.

And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Je'sus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Je'sus did, when he was come out of Ju-de'a into Gal'i-lee.

JESUS REJECTED AT NAZARETH.

AND he came to Naz'a-reth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet E-sa'ias. And when he had opened the book, he found the place where it was written, The Spir'it of the LORD is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this Script'ure fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Jo'seph's son? . And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Ca-per'na-um, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Is'ra-el in the

days of E-li'as, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was E-li'as sent, save unto Sa-rep'ta, a city of Si'don, unto a woman that was a widow. And many lepers were in Is'ra-el in the time of El-i-se'us the prophet; and none of them was cleansed, saving Na'a-man the Syr'i-an.

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

OTHER DISCIPLES CALLED.

LEAVING Naz'a-reth, he came and dwelt in Ca-per'na-um, which is upon the sea coast, in the borders of Zab'u-lon and Nep'tha-lim: that it might be fulfilled which was spoken by E-sa'ias the prophet, saying, The land of Zab'u-lon, and the land of Nep'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

From that time Je'sus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Je'sus, walking by the sea of Gal'i-lee, saw two brethren, Si'mon called Pe'ter, and An'drew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zeb'e-dee, and John his brother, in a ship with Zeb'e-dee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

THE SICK ARE HEALED.

AND they went into Ca-per'na-um; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Je'sus of Naz'a-reth? art thou come to destroy us? I know thee who thou art, the Ho'ly One of God. And Je'sus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with

authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Gal'i-lee.

And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John. But Si'mon's wife's mother lay sick of a fever; and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Si'mon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Gal'i-lee, and cast out devils.

THE MIRACULOUS DRAUGHT OF FISHES.

IT came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gen-nes'a-ret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Si'mon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Si'mon, Launch out into the deep, and let down your nets for a draught. And Si'mon answering said unto him, Mas'ter, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the othership, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Si'mon Pe'ter saw it, he fell down at Je'sus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zeb'e-dee, which were partners with Si'mon. And Je'sus said unto Si'mon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him,



THE NET FILLED WITH FISHES.

OTHER MIRACLES.



AND there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Je'sus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Mo'ses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Je'sus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.



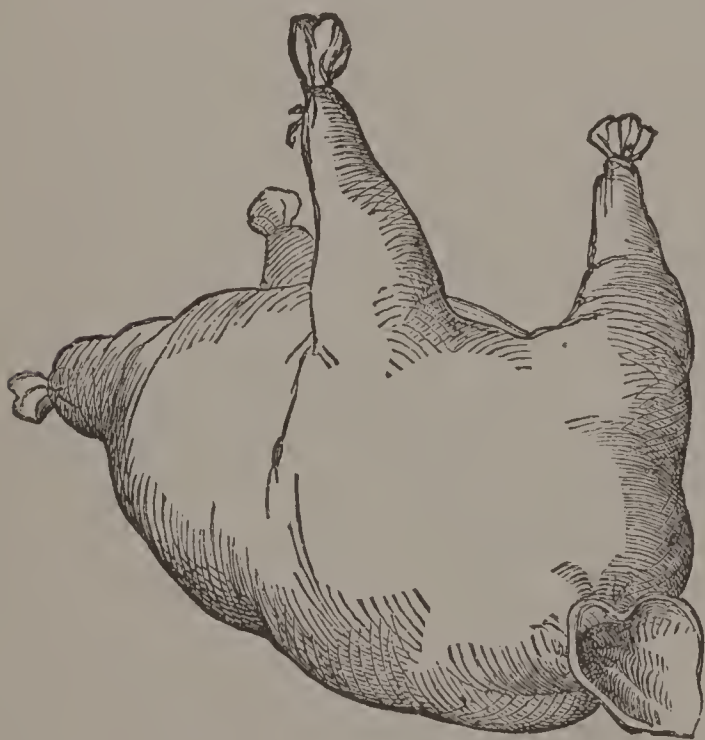
LEVI SITTING AT THE RECEIPT OF CUSTOM.

And again he entered into Ca-per'na-um after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and

when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there was certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?

And immediately, when Je'sus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

And as he passed by, he saw Le'vi the son of Al-phe'us sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. And it came to pass, that, as Je'sus sat at meat in his house, many publicans and sinners sat also together with Je'sus and his disciples; for there were many, and they followed him. And when the scribes and Phar'i-sees saw him eat with publicans and sinners, they said unto his disciples, How is it that he



A WINE SKIN.

eateth and drinketh with publicans and sinners? When Je'sus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. And the disciples of John and of the Phar'i-sees used to fast: and they come and say unto him, Why do the disciples of John and of the Phar'i-sees fast, but thy disciples fast not? And Je'sus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days

will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

JESUS HEALS ON THE SABBATH.



AT that time Je'sus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Phar'i-sees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what Da'vid did, when he was a hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue:

And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Then the Phar'i-sees went out, and held a council against him, how they might destroy him. But when Je'sus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not make him known: that it might be fulfilled which was spoken by E-sa'ias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spir'it upon him, and he shall shew judgment to the Gen'tiles. He shall not strive, nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gen'tiles trust.

THE POOL OF BETHESDA.



AFTER this there was a feast of the Jews; and Je'sus went up to Je-ru'sa-lem. Now there is at Je-ru'sa-lem by the sheep market a pool, which is called in the He'brew tongue Be-thes'da, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water:



THE AFFLICTED AT THE POOL OF BETHESDA.

whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Je'sus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Je'sus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Je'sus had conveyed himself away, a multitude being in that place. Afterward Je'sus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto you. The man departed, and told the Jews that it was Je'sus, which had made him whole. And therefore did the Jews persecute Je'sus, and sought to slay him, because he had done these things on the sabbath day.

But Je'sus answered them, My Fa'ther worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Fa'ther, making himself equal with God.

Then answered Je'sus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Fa'ther do: for what things soever he doeth, these also doeth the Son likewise. For the Fa'ther loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Fa'ther raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Fa'ther judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Fa'ther. He that honoureth not the Son honoureth not the Fa'ther which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Fa'ther hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth;

they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Fa'ther which hath sent me.

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Fa'ther hath given me to finish, the same works that I do, bear witness of me, that the Fa'ther hath sent me. And the Fa'ther himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the Script'ures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Fa'ther's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Fa'ther: there is one that accuseth you, even Mo'ses, in whom ye trust. For had ye believed Mo'ses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

THE TWELVE APOSTLES CALLED.



AND it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Si'mon (whom he also named Pe'ter), and An'drew his brother, James and John, Phil'ip and Bar-thol'o-mew, Mat'thew and Thom'as, James the son of Al-phe'us, and Si'mon called Ze-lo'tes, and Ju'das the brother of James, and Ju'das Is-car'i-ot, which also was the traitor.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Ju-de'a and Je-ru'salem, and from the sea coast of Tyre and Si'don, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

THE SERMON ON THE MOUNT.



SEEING the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.



THE MOUNTAIN PULPIT.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and per-

secute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Fa'ther which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Phar'i-sees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Ra'ca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the LORD thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Je-ru'sa-lem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communications be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue

thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Fa'ther which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Fa'ther which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Fa'ther which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Fa'ther which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Fa'ther which is in secret; and thy Fa'ther which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Fa'ther knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

Our Fa'ther which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Fa'ther will also forgive you: but if ye forgive not men their trespasses, neither will your Fa'ther forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Fa'ther which is in secret: and thy Fa'ther which seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Fa'ther feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Sol'o-mon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gen'tiles seek): for your heavenly Fa'ther knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to

give good gifts unto your children, how much more shall your Fa'ther which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth tō destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Fa'ther which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Je'sus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

THE CENTURION'S SERVANT, AND THE WIDOW'S SON..



WHEN he had ended all his sayings in the audience of the people, he entered into Ca-per'na-um. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Je'sus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant,



And when they came to Je'sus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Je'sus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Is'ra-el. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Na'in; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Ju-de'a, and throughout all the region round about.

And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Je'sus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Bap'tist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Je'sus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he,



THE WOMAN ANOINTING JESUS' FEET.

of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Bap'tist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Phar'i-sees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Bap'tist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

A WOMAN ANOINTS JESUS' FEET.



AND one of the Phar'i-sees desired him that he would eat with him. And he went into the Phar'i-see's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Je'sus sat at meat in the Phar'i-see's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Phar'i-see which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.

And Je'sus answering said unto him, Si'mon, I have somewhat to say unto thee. And he saith, Mas'ter, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Si'mon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Si'mon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said un-

to her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.



THE BLIND AND DUMB MAN HEALED.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Ma'ry called Mag-da-le'ne, out of whom went seven devils, and Jo-an'na the wife of Chu'za Her'od's steward, and Su-san'na, and many others, which ministered unto him of their substance.

And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the Son of Da'vid? But when the Phar'i-sees heard it, they said, This fellow doth not cast out devils, but by Be-el'ze-bub the prince of the devils. And Je'sus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand: and if Sa'tan cast out Sa'tan, he is divided against himself; how shall then his kingdom stand? And if I by Be-el'ze-bub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spir'it of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Ho'ly Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Ho'ly Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of

judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and of the Phar'i-sees answered, saying, Mas'ter, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jo'nas: for as Jo'nas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nin'e-veh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jo'nas; and, behold, a greater than Jo'nas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Sol'o-mon; and, behold, a greater than Sol'o-mon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Fa'ther which is in heaven, the same is my brother, and sister, and mother.

THE PARABLE OF THE SOWER.



THE same day went Je'sus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.



And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of E-sa'ias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

PARABLES OF THE TARES, THE MUSTARD SEED, AND THE LEAVEN:



ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that

we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Je'sus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Then Je'sus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Fa'ther. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

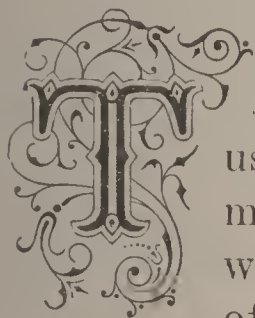
Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Je'sus saith unto them, Have

ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, that when Je'sus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Ma'ry? and his brethren, James, and Jo'ses, and Si'mon, and Ju'das? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Je'sus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

JESUS STILLS THE TEMPEST.



THE same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Mas'ter, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

THE HERD OF SWINE.



THEY came over unto the other side of the sea, into the country of the Gad-a-renes'. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Je'sus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with

thee, Je'sus, thou Son of the most high God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, My name is Le'gion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us unto the swine, that we may enter into them. And forthwith Je'sus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea.

And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Je'sus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Je'sus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in De-cap'o-lis how great things Je'sus had done for him: and all men did marvel.

JAIRUS' DAUGHTER RAISED TO LIFE.



WHEN Je'sus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Ja-i'rus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

And Je'sus went with him; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Je'sus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Je'sus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude throng-

ing thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Mas'ter any further? As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Pe'ter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Tal-i'tha-cu'mi; which is, being interpreted, Damsel (I say unto thee), arise. And straightway the damsel arose, and walked; forshe was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

THE BLIND RECEIVE SIGHT.



WHEN Je'sus departed thence, two blind men followed him, crying, and saying, Thou Son of Da'vid, have mercy on us. And when he was come into the house, the blind men came to him: and Je'sus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Je'sus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country. As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Is'ra-el. But the Phar'i-sees said, He casteth out devils through the prince of the devils. And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labour-

ers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

THE APOSTLES SENT FORTH.

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; the first, Si'mon, who is called Pe'ter, and An'drew his brother; James the son of Zeb'e-dee, and John his brother; Phil'ip, and Bar-thol'o-mew; Thom'as, and Mat'thew the



JESUS SENDS FORTH THE APOSTLES.

publican; James the son of Al-phc'us, and Leb-be'us, whose surname was Thad'de-us; Si'mon the Ca'naan-ite, and Ju'das Is-car'i-ot, who also betrayed him. These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into any city of the Sa-mar'i-tans enter ye not:

but go rather to the lost sheep of the house of Is'ra-el. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sod'om and Go-mor'rah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gen'tiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spir'it of your Fa'ther which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Is'ra-el, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Be-el'ze-bub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Fa'ther. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Fa'ther which is in heaven. But whosoever shall deny me before men, him will I also deny before my Fa'ther which is in heaven.



CHRIST FEEDING THE FIVE THOUSAND.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

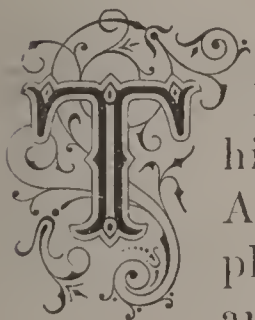
And it came to pass, when Je'sus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

JOHN THE BAPTIST BEHEADED.



AT that time Her'od the tetrarch heard of the fame of Je'sus, and said unto his servants, This is John the Bap'tist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. For Her'od had laid hold on John, and bound him, and put him in prison for He-ro'di-as' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Her'od's birthday was kept, the daughter of He-ro'di-as danced before them, and pleased Her'od. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Bap'tist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Je'sus.

FIVE THOUSAND FED.



THE apostles gathered themselves together unto Je'sus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into

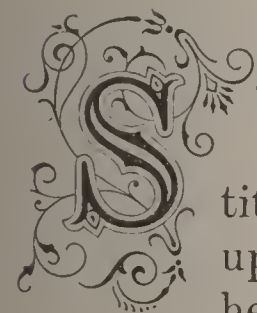


JESUS WALKING ON THE SEA.

a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

JESUS WALKS ON THE SEA.



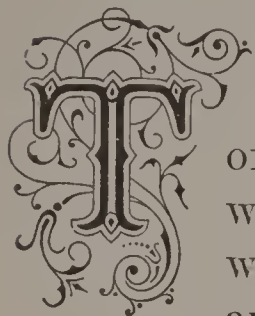
STRAIGHTWAY Je'sus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Je'sus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Je'sus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Pe'ter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Pe'ter was come down out of the ship, he walked on the water, to go to Je'sus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Je'sus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Gen-nes'a-ret.

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

THE BREAD OF LIFE.



THE day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Je'sus went not with his disciples into the boat, but that his disciples were gone away alone; howbeit there came other boats from Ti-be'ri-as nigh unto the place where they did eat bread, after that the Lord had given thanks: when the people therefore saw that Je'sus was not there, neither his disciples, they also took shipping, and came to Ca-per'na-um, seeking for Je'sus. And when they had found him on the other side of the sea, they said unto him, Rab'bi, when camest thou hither? Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Fa'ther sealed. Then said they unto him, What shall we do, that we might work the works of God? Je'sus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Je'sus said unto them, Verily, verily, I say unto you, Mo'ses gave you not that bread from heaven; but my Fa'ther giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread. And Je'sus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Fa'ther giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Fa'ther's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which

came down from heaven. And they said, Is not this Je'sus, the son of Jo'seph, whose father and mother we know? how is it then that he saith, I came down from heaven?

Je'sus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Fa'ther which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Fa'ther, cometh unto me. Not that any man hath seen the Fa'ther, save he which is of God, he hath seen the Fa'ther. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Je'sus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Fa'ther hath sent me, and I live by the Fa'ther; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

These things said he in the synagogue, as he taught in Ca-per'na-um. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Je'sus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spir'it that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Je'sus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Fa'ther.

From that time many of his disciples went back, and walked no more with him. Then said Je'sus unto the twelve, Will ye also go away? Then Si'mon Pe'ter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Je'sus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Ju'das Is-car'i-ot the son of Si'mon: for he it was that should betray him, being one of the twelve.



THE SYROPHENICIAN WOMAN.

FROM thence he arose and went into the borders of Tyre and Si'don, and entered into a house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a Greek, a Sy'ro-phe-nic'i-an, by nation; and she besought him that he would cast forth the devil out of her daughter. But Je'sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

And again, departing from the coasts of Tyre and Si'don, he came unto the sea of Gal'i-lee, through the midst of the coasts of De-cap'o-lis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Eph'pha-tha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.



A MULTITUDE FED.

IN those days the multitude being very great, and having nothing to eat, Je'sus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven.

And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

And straightway he entered into a ship with his disciples, and came into the parts of Dal-ma-nu'tha. And the Phar'i-sees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again departed to the other side.

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Phar'i-sees, and of the leaven of Her'od. And they reasoned among themselves, saying, It is because we have no bread. And when Je'sus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?

And he cometh to Beth-sa'i-da; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

PETER'S GOOD CONFESSION.



WHEN Je'sus came into the coasts of Ces-a-re'a Phi-lip'pi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Bap'tist; some, E-li'as; and others, Jer-e-mi'as, or one of the prophets.

He saith unto them, But whom say ye that I am? And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'na: for flesh and blood hath not revealed it unto thee, but my Fa'ther which is in heaven. And I say also unto thee, That thou art Pe'ter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on

earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Je'sus the Christ.

From that time forth began Je'sus to shew unto his disciples, how that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Then said Je'sus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Fa'ther with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

THE TRANSFIGURATION.

AFTER six days Je'sus taketh with him Pe'ter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them E-li'as with Mo'ses: and they were talking with Je'sus. And Pe'ter answered and said to Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Je'sus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

And they asked him, saying, Why say the scribes that E-li'as must first come? And he answered and told them, E-li'as verily cometh first and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That E-li'as is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answered him, and saith,



CHRIST'S TRANSFIGURATION.

O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. Je'sus said unto him, If thou canst believe, all things are

possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Je'sus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Je'sus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

And they departed thence, and passed through Gal'i-lee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

THE TRIBUTE MONEY. HUMILITY TAUGHT.



AND when they were come to Ca-per'na-um, they that received tribute money came to Pe'ter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Je'sus prevented him, saying, What thinkest thou, Si'mon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Pe'ter saith unto him, Of strangers. Je'sus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

At the same time came the disciples unto Je'sus, saying, Who is the greatest in the kingdom of heaven? And Je'sus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out,

and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Fa'ther which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Fa'ther which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Fa'ther which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Pe'ter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all

that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was



THE UNMERCIFUL SERVANT.

due unto him. So likewise shall my heavenly Fa'ther do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE SEVENTY SENT FORTH.



AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sod'om, than for that city.

Woe unto thee, Cho-ra'zin! woe unto thee, Beth-sa'i-da! for if the mighty

works had been done in Tyre and Si'don, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Si'don at the judgment, than for you. And thou, Ca-per'na-um, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

JESUS AT THE FEAST.

NOW the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Ju-de'a, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Then Je'sus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Gal'i-lee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Je'sus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Je'sus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Mo'ses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Je'sus answered and said unto them, I have done one work, and ye all marvel. Mo'ses therefore gave unto you circumcision (not because it is of Mo'ses, but of the fathers); and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Mo'ses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

Then said some of them of Je-ru'sa-lem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Je'sus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

The Phar'i-sees heard that the people murmured such things concerning him; and the Phar'i-sees and the chief priests sent officers to take him. Then said Je'sus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gen'tiles, and teach the Gen'tiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? In the last day, that great day of the feast, Je'sus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Script'ure hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spir'it, which they that believe on him should receive: for the Ho'ly Ghost was not yet given; because that Je'sus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the Proph'et. Others said, This is the Christ. But some said, Shall Christ come out of Gal'i-lee? Hath not the Script'ure said, That Christ cometh of the seed of Da'vid, and out of the town of Beth'le-hem, where Da'vid was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Phar'i-sees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Phar'i-sees, Are ye also deceived? Have any of the rulers or of the Phar'i-sees believed on him? But this people who knoweth not the law are cursed. Nic-o-de'mus saith unto them (he that came to Je'sus by night, being one of them), Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Gal'i-lee? Search, and look: for out of Gal'i-lee ariseth no prophet. And every man went unto his own house.

JESUS THE LIGHT OF THE WORLD.

JESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Mas'ter, this woman was taken in adultery, in the very act. Now Mo'ses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Je'sus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Je'sus was left alone, and the woman standing in the midst. When Je'sus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Je'sus said unto her, Neither do I condemn thee: go, and sin no more.

Then spake Je'sus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Je'sus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Fa'ther that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Fa'ther that sent me beareth witness of me.

Then said they unto him, Where is thy Fa'ther? Je'sus answered, Ye neither know me, nor my Fa'ther: if ye had known me, ye should have known my Fa'ther also. These words spake Je'sus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Then said Je'sus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Je'sus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have

heard of him. They understood not that he spake to them of the Fa'ther.

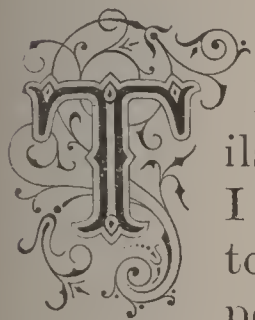
Then said Je'sus unto them, When ye háve lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Fa'ther hath taught me, I speak these things. And he that sent me is with me: the Fa'ther hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Je'sus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

They answered him, We be A'bra-ham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Je'sus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are A'bra-ham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Fa'ther: and ye do that which ye have seen with your father. They answered and said unto him, A'bra-ham is our father. Je'sus saith unto them, If ye were A'bra-ham's children, ye would do the works of A'bra-ham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not A'bra-ham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Fa'ther, even God. Je'sus said unto them, If God were your Fa'ther, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Then answered the Jews, and said unto him, Say we not well that thou art a Sa-mar'i-tan, and hast a devil? Je'sus answered, I have not a devil; but I honour my Fa'ther, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. A'bra-ham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father A'bra-ham, which is dead? and the prophets are dead: whom makest thou thyself? Je'sus answered, If I honour myself, my honour is nothing: it is my Fa'ther that honoureth me; of whom ye say, that he is

your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father A'bra-ham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen A'bra-ham? Je'sus said unto them, Verily, verily, I say unto you, Before A'bra-ham was, I am. Then took they up stones to cast at him: but Je'sus hid himself, and went out of the temple, going through the midst of them, and so passed by.

THE GOOD SAMARITAN.



HE seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Sa'tan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Je'sus rejoiced in spirit, and said, I thank thee, O Fa'ther, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Fa'ther; for so it seemed good in thy sight. All things are delivered to me of my Fa'ther: and no man knoweth who the Son is, but the Fa'ther; and who the Fa'ther is, but the Son, and he to whom the Son will reveal him.

Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that yee see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

And, behold, a certain lawyer stood up, and tempted him, saying, Mas'ter, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Je'sus, And who is my neighbour? And Je'sus answering said, A certain man went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a

certain priest that way; and when he saw him, he passed by on the other side. And likewise a Le'vite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Sa-mar'i-tan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.



THE GOOD SAMARITAN.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Mar'tha received him into her house. And she had a sister called Ma'ry, which also sat at Je'sus' feet, and heard his word. But

Mar'tha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Je'sus answered and said unto her, Mar'tha, Mar'tha, thou art careful and troubled about many things: but one thing is needful; and Ma'ry hath chosen that good part, which shall not be taken away from her.

THE MAN BORN BLIND.



AS Je'sus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Mas'ter, who did sin, this man, or his parents, that he was born blind? Je'sus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Si-lo'am (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to the pool of Si-lo'am, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Phar'i-sees him that aforetime was blind. And it was the sabbath day when Je'sus made the clay, and opened his eyes. Then again the Phar'i-sees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Phar'i-sees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Mo'ses' disciples. We know that God spake unto Mo'ses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Je'sus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Je'sus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Je'sus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Phar'i-sees which were with him heard these words, and said unto him, Are we blind also? Je'sus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

THE GOOD SHEPHERD.



VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Je'sus unto them; but they understood not what things they were which he spake unto them. Then said Je'sus unto them again, Verily, verily,

I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and



THE GOOD SHEPHERD.

know my sheep, and am known of mine. As the Fa'ther knoweth me, even so know I the Fa'ther: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Fa'ther love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Fa'ther.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him?

Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

And it was at Je-ru'sa-lem the feast of the dedication, and it was winter. And Je'sus walked in the temple in Sol'o-mon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Je'sus answered them, I told you, and ye believed not: the works that I do in my Fa'ther's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Fa'ther, which gave them me, is greater than all; and no man is able to pluck them out of my Fa'ther's hand. I and my Fa'ther are one. Then the Jews took up stones again to stone him. Je'sus answered them, Many good works have I shewed you from my Fa'ther; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Je'sus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Fa'ther hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Fa'ther, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Fa'ther is in me, and I in him.

Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jor'dan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.



LAZARUS RAISED FROM THE DEAD.

CERTAIN man was sick, named Laz'a-rus, of Beth'a-ny, the town of Ma'ry and her sister Mar'tha. (It was that Ma'ry which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Laz'a-rus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Je'sus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Je'sus loved Mar'tha, and her sister, and Laz'a-rus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Ju-de'a again. His disciples say unto him, Mas'ter, the Jews of late sought to stone thee; and goest thou

thither again? Je'sus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Laz'a-rus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Je'sus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Je'sus unto them plainly, Laz'a-rus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thom'as, which is called Did'y-mus, unto his fellow disciples, Let us also go, that we may die with him. Then when Je'sus came, he found that he had lain in the grave four days already.

Now Beth'a-ny was nigh unto Je-ru'sa-lem, about fifteen furlongs off: and many of the Jews came to Mar'tha and Ma'ry, to comfort them concerning their brother. Then Mar'tha, as soon as she heard that Je'sus was coming, went and met him: but Ma'ry sat still in the house. Then said Mar'tha unto Je'sus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Je'sus saith unto her, Thy brother shall rise again. Mar'tha saith unto him, I know that he shall rise again in the resurrection at the last day. Je'sus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Ma'ry her sister secretly, saying, The Mas'ter is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Je'sus was not yet come into the town, but was in that place where Mar'tha met him. The Jews then which were with her in the house, and comforted her, when they saw Ma'ry, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Je'sus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Je'sus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Je'sus said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Je'sus saith unto her, Said I not unto



THE RAISING OF LAZARUS.

thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Je'sus lifted up his eyes, and said, Fa'ther, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Laz'a-rus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Ma'ry, and had seen the things which Je'sus did, believed on him. But some of them went their ways to the Phar'i-sees, and told them what things Je'sus had done.

Then gathered the chief priests and the Phar'i-sees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Ro'mans shall come and take away both our place and nation. And one of them, named Ca'ia-phas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Je'sus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.

Je'sus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called E'phra-im, and there continued with his disciples.

And he arose from thence, and cometh into the coasts of Ju-de'a by the farther side of Jor'dan: and the people resort unto him again; and, as he was wont, he taught them again.

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Je-ru'sa-lem, and sent messengers before his face: and they went, and entered into a village of the Sa-mar'i-tans, to make ready for him. And they did not receive him, because his face was as though he would go to Je-ru'sa-lem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as E-li'as did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Je'sus said unto him, Foxes have holes, and birds of the air have nests: but the Son of

man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Je'sus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Je'sus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

JESUS LAMENTS OVER JERUSALEM.

HE went through the cities and villages, teaching, and journeying toward Je-ru'sa-lem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see A'bra-ham, and I'saac, and Ja'cob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first; and there are first which shall be last.

The same day there came certain of the Phar'i-sees, saying unto him, Get thee out, and depart hence; for Her'od will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Je-ru'sa-lem. O Je-ru'sa-lem, Je-ru'sa-lem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the LORD.

And it came to pass, as he went into the house of one of the chief Phar'i-sees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Je'sus answering spake unto the lawyers and Phar'i-sees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him,

and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

PARABLE OF THE GREAT SUPPER.



AND he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.



THE HOUSE FILLED WITH GUESTS.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have

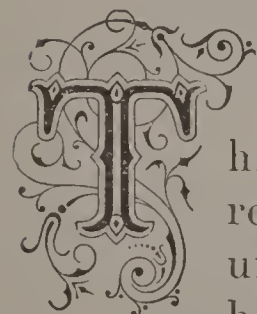
bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

PARABLES OF THE LOST SHEEP, AND THE TEN PIECES OF SILVER.



WHEN drew near unto him all the publicans and sinners for to hear him. And the Phar'i-sees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise

joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

THE PARABLE OF THE PRODIGAL SON.

AND he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son,



THE RETURN OF THE PRODIGAL SON.

thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

THE UNJUST STEWARD.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children

of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Phar'i-sees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

THE RICH MAN AND THE BEGGAR.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar name Laz'a-rus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into A'bra-ham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth A'bra-ham afar off, and Laz'a-rus in his bosom.

And he cried and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But A'bra-ham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Laz'a-rus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

A'bra-ham saith unto him, They have Mo'ses and the prophets; let them hear them.

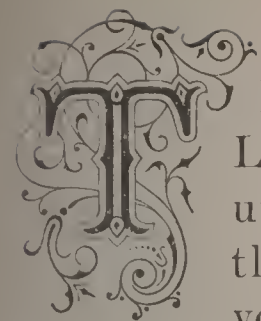
And he said, Nay, father A'bra-ham: but if one went unto them from the dead, they will repent.



LAZARUS AT THE RICH MAN'S GATE.

And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, though one rose from the dead.

TEN LEPERS CLEANSED.



THE apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

And it came to pass, as he went to Je-ru'sa-lem, that he passed through the midst of Sa-ma'ri-a and Gal'i-lee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Je'sus, Mas'ter, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Sa-mar'i-tan. And Je'sus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

And when he was demanded of the Phar'i-sees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of No'e, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that No'e entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sod'om it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

PRAYER.

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this

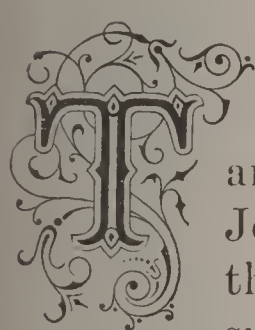


THE PHARISEE AND THE PUBLICAN.

widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Phar'i-see, and the other a publican. The Phar'i-see stood

and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.



JESUS BLESSES LITTLE CHILDREN.

THEY brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Je'sus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Mas'ter, what shall I do that I may inherit eternal life? And Je'sus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Mas'ter, all these have I observed from my youth. Then Je'sus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Je'sus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Je'sus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible.

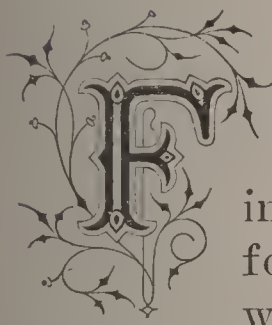
Then Pe'ter began to say unto him, Lo, we have left all, and have followed thee. And Je'sus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers,




CHRIST BLESSING LITTLE CHILDREN.

and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

PARABLE OF THE LABORERS.

OR the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

JESUS GOES UP TO JERUSALEM.

ND they were in the way going up to Je-ru'sa-lem; and Je'sus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Je-ru'sa-lem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gen'tiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

And James and John, the sons of Zeb'e-dee, come unto him, saying, Mas'ter, we would that thou shouldest do for us whatsoever we shall desire. And he

said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Je'sus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Je'sus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gen'tiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they came to Jer'i-cho, and as he went out of Jer'i-cho with his disciples and a great number of people, blind Bar-ti-me'us, the son of Ti-me'us, sat by the highway side begging. And when he heard that it was Je'sus of Naz'a-reth, he began to cry out, and say, Je'sus, thou Son of Da'vid, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of Da'vid, have mercy on me. And Je'sus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Je'sus. And Je'sus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Je'sus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Je'sus in the way.

ZACCHEUS THE PUBLICAN.

JESUS entered and passed through Jer'i-cho. And, behold, there was a man named Zac-che'us, which was the chief among the publicans, and he was rich. And he sought to see Je'sus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Je'sus came to the place, he looked up, and saw him, and said unto him, Zac-che'us, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That

he was gone to be guest with a man that is a sinner. And Zac-che'us stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Je'sus said unto him, This day is salvation come to this house, forasmuch as he also is a son of A'bra-ham. For the Son of man is come to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Je-ru'sa-lem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

THE TRIUMPHAL ENTRY INTO JERUSALEM.



HE Jews' passover was nigh at hand: and many went out of the country up to Je-ru'sa-lem before the passover, to purify themselves. Then sought they for Je'sus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Phar'i-sees had given a



CHRIST ENTERING JERUSALEM.

commandment, that, if any man knew where he were, he should shew it, that they might take him.

Then Je'sus six days before the passover came to Beth'a-ny, where Laz'a-rus was which had been dead, whom he raised from the dead. There they made him a supper; and Mar'tha served: but Laz'a-rus was one of them that sat at the table with him. Then took Ma'ry a pound of ointment of spikenard, very costly, and anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Ju'das Is-car'i-ot, Si'mon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Je'sus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there: and they came not for Je'sus' sake only, but that they might see Laz'a-rus also, whom he had raised from the dead. But the chief priests consulted that they might put Laz'a-rus also to death; because that by reason of him many of the Jews went away, and believed on Je'sus.

And it came to pass, when he was come nigh to Beth'pha-ge and Beth'a-ny, at the mount called the mount of Ol'ives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Je'sus: and they cast their garments upon the colt, and they set Je'sus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Ol'ives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the LORD: peace in heaven, and glory in the highest.

And some of the Phar'i-sees from among the multitude said unto him, Mas'ter, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with

the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And when he was come into Je-ru'sa-lem, all the city was moved, saying, Who is this? And the multitude said, This is Je'sus the prophet of Naz'a-reth of Gal'i-lee. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Ho-san'na to the Son of Da'vid; they were sore displeased, and said unto him, Hearest thou what these say? And Je'sus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went out of the city into Beth'a-ny: and he lodged there.

THE BARREN FIG TREE.



IN the morrow, when they were come from Beth'a-ny, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Je'sus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Pe'ter calling to remembrance saith unto him, Mas'ter, behold, the fig tree which thou cursedst is withered away. And Je'sus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any; that your Fa'ther also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Fa'ther which is in heaven forgive your trespasses.

THE VOICE FROM HEAVEN.



AND there were certain Greeks among them that came up to worship at the feast: the same came therefore to Phil'ip, which was of Beth-sa'i-da of Gal'i-lee, and desired him, saying, Sir, we would see Je'sus. Phil'ip cometh and telleth An'drew: and again An'drew and Phil'ip tell Je'sus. And Je'sus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth

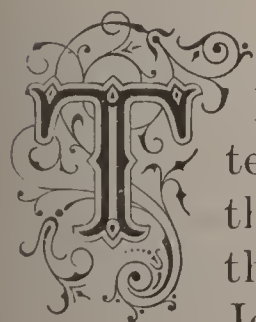
alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Fa'ther honour. Now is my soul troubled; and what shall I say? Fa'ther, save me from this hour: but for this cause came I unto this hour. Fa'ther, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

Je'sus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Je'sus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Je'sus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him: That the saying of E-sa'ias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed. Therefore they could not believe, because that E-sa'ias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said E-sa'ias, when he saw his glory, and spake of him.

Nevertheless among the chief rulers also many believed on him; but because of the Phar'i-sees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. Je'sus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

JESUS TEACHES IN PARABLES.



HEY come again to Je-ru'sa-lem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Je'sus answered and said unto them, I will also ask of you one ques-

tion, and answer me, and I will tell you by what authority I do these things.

The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was prophet indeed. And they answered and said unto Je'sus, We cannot tell. And Je'sus answering saith unto them, Neither do I tell you by what authority I do these things.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Je'sus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Je'sus saith unto them, Did ye never read in the Script'ures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Phar'i-sees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

And Je'sus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding:

and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. * But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Then went the Phar'i-sees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the He-ro'di-ans, saying, Mas'ter, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Ce'sar, or not? But Je'sus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Ce'sar's. Then saith he unto them, Render therefore unto Ce'sar the things which are Ce'sar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

Then came to him certain of the Sad'du-cees, which deny that there is any resurrection; and they asked him, saying, Mas'ter, Mo'ses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife.

And Je'sus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are

given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Mo'ses shewed at the bush, when he calleth the LORD the God of A'bra-ham, and the God of I'sâac, and the God of Ja'cob. For he is not a God of the dead, but of the living: for all live unto him.

Then certain of the scribes answering said, Mas'ter, thou hast well said. And after that they durst not ask him any question at all.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Je'sus answered him, The first of all the commandments is, Hear, O Is'ra-el; The LORD our God is one LORD: and thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Mas'ter, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

THE SCRIBES AND PHARISEES.



WHILE the Phar'i-sees were gathered together, Je'sus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of Da'vid. He saith unto them, How then doth Da'vid in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If Da'vid then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Then spake Je'sus to the multitude, and to his disciples, saying, The scribes and the Phar'i-sees sit in Mo'ses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rab'bi,

Rab'bi. But be not ye called Rab'bi: for one is your Mas'ter, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Fa'ther, which is in heaven. Neither be ye called masters: for one is your Mas'ter, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Phar'i-sees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Phar'i-sees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation:

Woe unto you, scribes and Phar'i-sees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Phar'i-sees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Phar'i-sees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Phar'i-see, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Phar'i-sees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Phar'i-sees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto your-



THE WIDOW'S OFFERING,

selves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous A'bel unto the blood of Zach-a-ri'as son of Bar'a-chi'as, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

O Je-ru'sa-lem, Je-ru'sa-lem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.

THE WIDOW'S MITE.

JESUS sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

THE DESTRUCTION OF JERUSALEM, AND THE END OF THE WORLD.

AND as he went out of the temple, one of his disciples saith unto him, Mas'ter, see what manner of stones and what buildings are here! And Je'sus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Ol'ives, over against the temple, Pe'ter and James and John and An'drew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? And Je'sus answering them began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows,

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Ho'ly Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

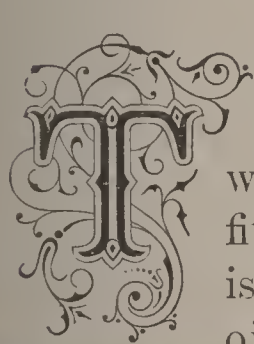
But when ye shall see the abomination of desolation, spoken of by Dan'i-el the prophet, standing where it ought not (let him that readeth understand), then let them that be in Ju-de'a flee to the mountains: and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the LORD had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Fa'ther. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye

therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.



THE PARABLE OF THE TEN VIRGINS.

WHEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried,



THE WISE AND THE FOOLISH VIRGINS.

they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose,

and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

PARABLE OF THE TALENTS, AND THE LAST JUDGMENT.

FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the un-

profitable servant into outer darkness: there shall be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Fa'ther, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

THE LAST SUPPER.

AND it came to pass, when Je'sus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Ca'ia-phas, and consulted that they might take Je'sus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.

Then one of the twelve, called Ju'das Is-car'i-ot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.



JUDAS SELLING CHRIST.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Mas'ter saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.



JESUS WASHES THE DISCIPLES' FEET.

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Now before the feast of the passover, when Je'sus knew that his hour was come that he should depart out of this world unto the Fa'ther, having loved his own which were in the world, he loved them unto the end. And supper

being ended, the devil having now put into the heart of Ju'das Is-car'i-ot, Si'mon's son, to betray him; Je'sus knowing that the Fa'ther had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Si'mon Pe'ter: and Pe'ter saith unto him, Lord, dost thou wash my feet? Je'sus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Pe'ter saith unto him, Thou shalt never wash my feet. Je'sus answered him, If I wash thee not, thou hast no part with me. Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my hands and my head. Je'sus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Mas'ter and Lord: and ye say well; for so I am. If I then, your Lord and Mas'ter, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the Script'ure may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Je'sus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Now there was leaning on Je'sus' bosom one of his disciples, whom Je'sus loved. Si'mon Pe'ter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Je'sus' breast saith unto him, Lord, who is it? Je'sus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Ju'das Is-car'i-ot, the son of Si'mon. Then Ju'das, which betrayed him, answered and said, Mas'ter, is it I? He said unto him, Thou hast said. And after the sop

Sa'tan entered into him. Then said Je'sus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Ju'das had the bag, that Je'sus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then, having received the sop, went immediately out; and it was night.

Therefore, when he was gone out, Je'sus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gen'tiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Fa'ther hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Is'ra-el.

And the Lord said, Si'mon, Si'mon, behold, Sa'tan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Pe'ter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

And as they were eating, Je'sus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fa'ther's kingdom.

Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have

loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Si'mon Pe'ter said unto him, Lord, whither goest thou? Je'sus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Pe'ter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Je'sus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

JESUS COMFORTS HIS DISCIPLES.

LET not your heart be troubled: ye believe in God, believe also in me. In my Fa'ther's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thom'as saith unto him, Lord, we know not whither thou goest; and how can we know the way? Je'sus saith unto him, I am the way, the truth, and the life: no man cometh unto the Fa'ther, but by me. If ye had known me, ye should have known my Fa'ther also: and from henceforth ye know him, and have seen him. Phil'ip saith unto him, Lord, shew us the Fa'ther, and it sufficeth us. Je'sus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phil'ip? he that hath seen me hath seen the Fa'ther; and how sayest thou then, Shew us the Fa'ther? Believest thou not that I am in the Fa'ther, and the Fa'ther in me? the words that I speak unto you I speak not of myself: but the Fa'ther that dwelleth in me, he doeth the works. Believe me that I am in the Fa'ther, and the Fa'ther in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Fa'ther. And whatsoever ye shall ask in my name, that will I do, that the Fa'ther may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Fa'ther, and he shall give you another Com'fort-er, that he may abide with you for ever; even the Spir'it of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Fa'ther, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Fa'ther, and I will love him, and will manifest myself to him. Ju'das saith unto him, not Is-car'i-ot, Lord, how is it that thou wilt

manifest thyself unto us, and not unto the world? Je'sus answered and said unto him, If a man love me, he will keep my words: and my Fa'ther will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Fa'ther's which sent me.

These things have I spoken unto you, being yet present with you. But the Com'fort-er, which is the Ho'ly Ghost, whom the Fa'ther will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Fa'ther: for my Fa'ther is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Fa'ther; and as the Fa'ther gave me commandment, even so I do. Arise, let us go hence.

JESUS THE TRUE VINE.

I AM the true vine, and my Fa'ther is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Fa'ther glorified, that ye bear much fruit; so shall ye be my disciples. As the Fa'ther hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Fa'ther's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have call-

ed you friends; for all things that I have heard of my Fa'ther I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Fa'ther in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Fa'ther also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Fa'ther. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Com'fort-er is come, whom I will send unto you from the Fa'ther, even the Spir'it of truth, which proceedeth from the Fa'ther, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

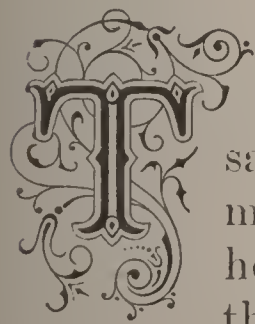
These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Fa'ther, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Com'fort-er will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Fa'ther, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spir'it of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Fa'ther hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and

ye shall not see me: and again, a little while, and ye shall see me, because I go to the Fa'ther.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Fa'ther? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Je'sus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Fa'ther in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Fa'ther. At that day ye shall ask in my name: and I say not unto you, that I will pray the Fa'ther for you: for the Fa'ther himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Fa'ther, and am come into the world: again, I leave the world, and go to the Fa'ther. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Je'sus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Fa'ther is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

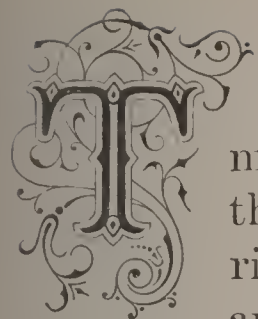
JESUS PRAYS FOR HIS DISCIPLES.



THESE words spake Je'sus, and lifted up his eyes to heaven, and said, Fa'ther, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Je'sus Christ, whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Fa'ther, glorify thou me with thine own self with the glory which I had

with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Ho'ly Fa'ther, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Script'ure might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Fa'ther, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Fa'ther, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Fa'ther, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

THE BETRAYAL OF JESUS.



THEN saith Je'sus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shep'herd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Gal'i-lee. Pe'ter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Je'sus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Pe'ter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Then cometh Je'sus with them unto a place called Geth-sem'a-ne, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Pe'ter and the two sons of Zeb'e-dee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Fa'ther, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Pe'ter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Fa'ther, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Ju'das, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Je'sus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Je'sus of Naz'a-reth. Je'sus saith unto them, I am he. And Ju'das also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'a-reth. Je'sus answered, I have told you that I am he: if therefore ye seek me, let these go their way; that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Je'sus, and said, Hail, Mas'ter: and kissed him. And Je'sus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Je'sus, and took him.

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? Then Si'mon Pe'ter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Mal'chus. And Je'sus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then said Je'sus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Fa'ther, and he shall presently give me more than twelve legions of angels? But how then shall the Script'ures be fulfilled, that thus it must be?



JUDAS BETRAYS CHRIST WITH A KISS.

In that same hour said Je'sus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Script'ures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. Then the band and the captain and officers of the Jews took Je'sus, and bound him, and led him away to An'nas first; for he was father in law to Ca'ia-phas, which was the high priest that same year. Now Ca'ia-phas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Si'mon Pe'ter followed Je'sus, and so did another disciple: that disciple was known unto the high priest, and went in with Je'sus into the palace of the high priest. But Pe'ter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Pe'ter.

And when they had kindled a fire in the midst of the hall, and were set down together, Pe'ter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Pe'ter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Gal-i-le'an. And Pe'ter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Pe'ter. And Pe'ter remembered the word of the Lord, how he had said unto him, Before the cock-crow, thou shalt deny me thrice. And Pe'ter went out, and wept bitterly.

The high priest then asked Je'sus of his disciples, and of his doctrine. Je'sus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Je'sus with the palm of his hand, saying, Answerest thou the high priest so? Je'sus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now An'nas had sent him bound unto Ca'ia-phas the high priest.

And the men that held Je'sus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the



PETER DENIES CHRIST.

Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And when they had bound him, they led him away, and delivered him to Pon'ti-us Pi'late the governor.



JUDAS HANGING HIMSELF.

Then Ju'das, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they

took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jer'e-my the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Is'ra-el did value; and gave them for the potter's field, as the Lord appointed me.

JESUS CONDEMNED.

THEN led they Je'sus from Ca'ia-phas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the pass-over. Pi'late then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pi'late unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Je'sus might be fulfilled, which he spake, signifying what death he should die.

Then Pi'late entered into the judgment hall again, and called Je'sus, and said unto him, Art thou the King of the Jews? Je'sus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pi'late answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Je'sus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pi'late therefore said unto him, Art thou a king then? Je'sus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pi'late saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. And the chief priests accused him of many things; but he answered nothing. And Pi'late asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Je'sus yet answered nothing; so that Pi'late marvelled. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jew'ry, beginning from Gal'i-lee to this place. When Pi'late heard of Gal'i-lee, he asked whether the man were a Gal-i-le'an. And as soon as he knew that he belonged unto Her'od's jurisdiction, he sent him to Her'od, who himself also was at Je-ru'sa-lem at that time.

And when Her'od saw Je'sus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and

he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Her'od with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pi'late. And the same day Pi'late and Her'od were made friends together; for before they were at enmity between themselves.



CHRIST BEFORE PILATE.

Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Ba-rab'bas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. And Pi'late, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Her'od: for I sent you to him; and, lo, nothing worthy of death is done unto him. But ye have a custom, that I should release unto you one at the passover: whom will ye that I release unto you? Ba-rab'bas, or Je'sus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Ba-rab'bas, and destroy Je'sus. The governor answered and said unto them, Whether of the

twain will ye that I release unto you? They said, Ba-rab'bas. Pi'late saith unto them, What shall I do then with Je'sus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? And they cried out all at once, saying, Away with this man, and release unto us Ba-rab'bas.



THE CROWN OF THORNS.

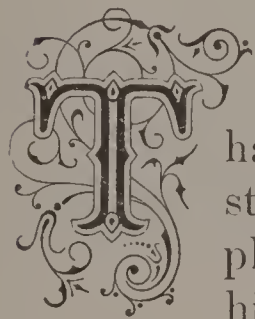
Then Pi'late therefore took Je'sus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pi'late therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Je'sus forth, wearing the crown of thorns, and the purple robe. And Pi'late saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pi'late saith unto them, Take ye him, and crucify him: for I find no fault in him. The

Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pi'late therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Je'sus, Whence art thou? But Je'sus gave him no answer. Then saith Pi'late unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Je'sus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pi'late sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Ce'sar's friend: whosoever maketh himself a king speaketh against Ce'sar. When Pi'late therefore heard that saying, he brought Je'sus forth, and sat down in the judgment seat in a place that is called the Pave'ment, but in the He'brew, Gab'ba-tha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pi'late saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Ce'sar.

When Pi'late saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. And Pi'late gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; and when he had scourged Je'sus, he delivered him to be crucified.

THE CRUCIFIXION.



WHEN the soldiers of the governor took Je'sus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they led him away, they laid hold upon one Si'mon, a Cy-re'ni-an, coming out of the country, and on him they laid the cross, that he might bear it after Je'sus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Je'sus turning unto them said, Daugh-

ters of Je-ru'sa-lem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

And when they were come unto a place called Gol'go-tha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

And it was the third hour, and they crucified him. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Script'ure was fulfilled, which saith, And he was numbered with the transgressors. Then said Je'sus, Fa'ther, forgive them; for they know not what they do.

Then the soldiers, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Script'ure might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

And Pi'late wrote a title, and put it on the cross. And the writing was, JE'SUS OF NAZ'A-RETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Je'sus was crucified was nigh to the city: and it was written in He'brew, and Greek, and Lat'in. Then said the chief priests of the Jews to Pi'late, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pi'late answered, What I have written I have written.

Now there stood by the cross of Je'sus his mother, and his mother's sister, Ma'ry the wife of Cle'o-phas, and Ma'ry Mag-da-le'ne. When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the king of Is'ra-el, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves



THE CRUCIFIXION.

also, which were crucified with him, cast the same in his teeth. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Je'sus, Lord, remember me when thou comest into thy kingdom. And Je'sus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And about the ninth hour Je'sus cried with a loud voice, saying, E'li, E'li, la'ma Sa-bach-tha'ni? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for E-li'as. After this, Je'sus knowing that all things were now accomplished, that the Script'ure might be fulfilled, saith, I thirst. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether E-li'as will come to save him. And when Je'sus had cried with a loud voice, he said, Fa'ther, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Je'sus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Je'sus from Gal'i-lee, ministering unto him: among which was Ma'ry Mag-da-le'ne, and Ma'ry the mother of James and Jo'ses, and the mother of Zeb'e-dee's children. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day), besought Pi'late that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Je'sus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Script'ure should be fulfilled, A bone of him shall not be broken. And again another Script'ure saith, They shall look on him whom they pierced.

And after this Jo'seph of Ar'i-ma-the'a, being a disciple of Je'sus, but secretly for fear of the Jews, besought Pi'late that he might take away the body of Je'sus: and Pi'late gave him leave. He came therefore, and took the body of Je'sus. And there came also Nic-o-de'mus (which at the first came to Je'sus by night), and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Je'sus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where



THE BURIAL OF CHRIST.

he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Je'sus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. And the women also, which came with him from Gal'i-lee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Now the next day, that followed the day of the preparation, the chief

priests and Phar'i-sees came together unto Pi'late, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the



THE GUARD AT THE SEPULCHRE.

people, He is risen from the dead: so the last error shall be worse than the first. Pi'late said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

THE RESURRECTION.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Ma'ry Mag-da-le'ne and the other Ma'ry to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Je'sus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'i-lee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Je'sus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Je'sus unto them, Be not afraid: go tell my brethren that they go into Gal'i-lee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

JESUS APPEARS TO HIS DISCIPLES.

BEHOLD, two of them went that same day to a village called Em'ma-us, which was from Je-ru'sa-lem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Je'sus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cle'o-pas, answering said unto him, Art thou only a stranger in Je-ru'sa-lem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Je'sus of Naz'a-reth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Is'ra-el: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the

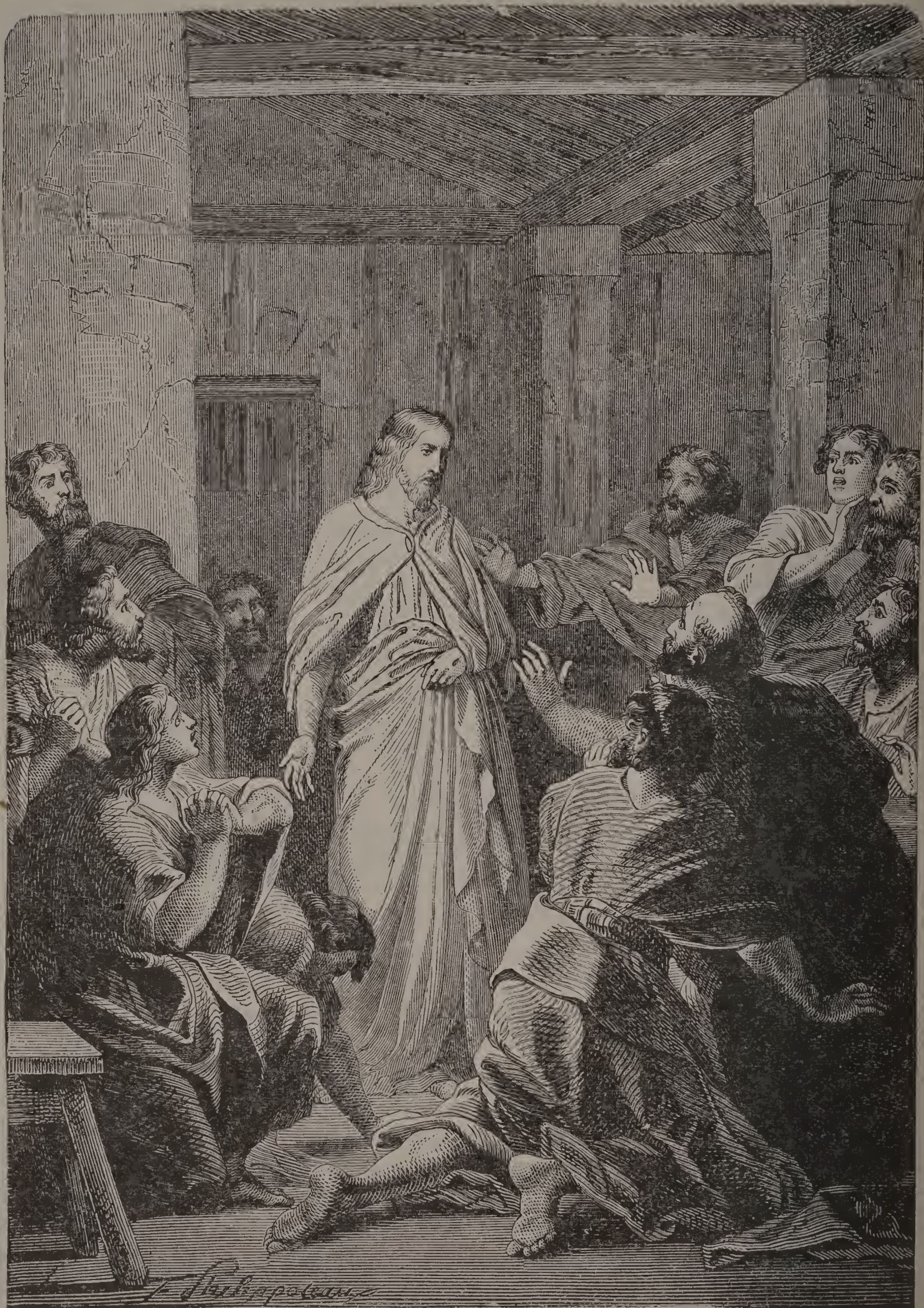
prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Mo'ses and all the prophets, he expounded unto them in all the Script'ures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Script'ures?



THE WALK TO EMMAUS.

And they rose up the same hour, and returned to Je-ru'sa-lem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Si'mon. And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did



CHRIST APPEARING TO HIS DISCIPLES.

eat before them. Then were the disciples glad, when they saw the Lord.

Then said Je'sus to them again, Peace be unto you: as my Fa'ther hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Ho'ly Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Script'ures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Je-ru'sa-lem. And ye are witnesses of these things. And, behold, I send the promise of my Fa'ther upon you: but tarry ye in the city of Je-ru'sa-lem, until ye be endued with power from on high.

But Thom'as, one of the twelve, called Did'y-mus, was not with them when Je'sus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thom'as with them: then came Je'sus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thom'as, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thom'as answered and said unto him, My Lord and my God. Je'sus saith unto him, Thom'as, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

After these things Je'sus shewed himself again to the disciples at the sea of Ti-be'ri-as; and on this wise shewed he himself. There were together Si'mon Pe'ter, and Thom'as called Did'y-mus, and Na-than'a-el of Ca'na in Gal'i-lee, and the sons of Zeb'e-dee, and two other of his disciples. Si'mon Pe'ter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Je'sus stood on the shore; but the disciples knew not that it was Je'sus. Then Je'sus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Je'sus loved saith unto Pe'ter, It is the Lord. Now when Si'mon Pe'ter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea,

And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Je'sus saith unto them, Bring of the fish which ye have now caught. Si'mon Pe'ter went up, and drew the net to land full of great



CHRIST DINING WITH HIS DISCIPLES.

fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. Je'sus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Je'sus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Je'sus shewed himself to his disciples, after that he was risen from the dead,

So when they had dined, Je'sus saith to Si'mon Pe'ter, Si'mon, son of Jo'nas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Si'mon, son of Jo'nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Si'mon, son of Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Pe'ter, turning about, seeth the disciple whom Je'sus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Je'sus, Lord, and what shall this man do? Je'sus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Je'sus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

Then the eleven disciples went away into Gal'i-lee, into a mountain where Je'sus had appointed them. And when they saw him, they worshipped him: but some doubted. And Je'sus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Fa'ther, and of the Son, and of the Ho'ly Ghost: teaching them to observe all things whatsoever I have commanded you: he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover: and, lo, I am with you alway, even unto the end of the world. Amen.

THE ASCENSION.



AND he led them out as far as to Beth'a-ny, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Gal'i-lee, why stand ye gazing up



THE ASCENSION.

into heaven? this same Je'sus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. And they worshipped him, and returned to Je-ru'sa-lem with great joy, and were continually in the temple, praising and blessing God.

MATTHIAS CHOSEN APOSTLE.

AND when they were come in, they went up into an upper room, where abode both Pe'ter, and James, and John, and An'drew, Phil'ip, and Thom'as, Bar-thol'o-mew, and Mat'thew, James the son of Al-phe'us, and Si'mon Ze-lo'tes, and Ju'das the brother of James. These all continued with one accord in prayer and supplication, with the women, and Ma'ry the mother of Je'sus, and with his brethren.

And in those days Pe'ter stood up in the midst of the disciples, and said (the number of names together were about a hundred and twenty), Men and brethren, this Script'ure must needs have been fulfilled, which the Ho'ly Ghost by the mouth of Da'vid spake before concerning Ju'das, which was guide to them that took Je'sus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Je-ru'sa-lem; insomuch as that field is called, in their proper tongue, A-cel'da-ma, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Je'sus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

And they appointed two, Jo'seph called Bar'sa-bas, who was surnamed Jus'tus, and Mat'thi-as. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Ju'das by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Mat'thi-as; and he was numbered with the eleven apostles.

THE HOLY SPIRIT SENT.

WHEN the day of Pen'te-cost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.



THE DESCENT OF THE SPIRIT.

And they were all filled with the Ho'ly Ghost, and began to speak with other tongues, as the Spir'it gave them utterance. And there were dwelling at Je-ru'sa-lem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Gal-i-le'ans? And how hear we every man in our own tongue, wherein we were born? Par'thi-ans, and Medes, and E'lam-ites, and the dwellers in Mes-o-po-ta'mi-a, and in Ju-de'a, and Cap-pa-do'ci-a, in Pon'tus, and A'si-a, Phryg'i-a, and Pam-phyl'i-a, in E'gypt, and in the parts of Lib'y-a about Cy-re'ne, and strangers of Rome, Jews and proselytes, Cretes and A-ra'bi-ans, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

But Pe'ter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Ju-de'a, and all ye that dwell at Je-ru'sa-lem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Jo'el; And it shall come to pass in the last days, saith God, I will pour out of my Spir'it upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spir'it; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Is'ra-el, hear these words; Je'sus of Naz'a-reth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Therefore being by the right hand of God exalted, and having received of the Fa'ther the promise of the Ho'ly Ghost, he hath shed forth this, which ye now see and hear. Therefore let all the house of Is'ra-el know assuredly, that God hath made that same Je'sus, whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men and brethren, what shall we do?

Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for the remission of sins, and ye shall receive the gift of the Ho'ly Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

THE LAME MAN HEALED.



OW Pe'ter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beau'ti-ful, to ask alms of them that entered into the temple; who, seeing Pe'ter and John about to go into the temple, asked an alms. And Pe'ter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Pe'ter said, Silver and gold have I none; but such as I have give I thee: In the name of Je'sus Christ of Naz'a-reth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beau'ti-ful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Pe'ter and John, all the people ran together unto them in the porch that is called Sol'o-mon's, greatly wondering.

And when Pe'ter saw it, he answered unto the people, Ye men of Is'ra-el, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of A'bra-ham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his

Son Je'sus; whom ye delivered up, and denied him in the presence of Pi'late, when he was determined to let him go.

And as they spake unto the people, the priests, and the captain of the temple, and the Sad'du-cees, came upon them, being grieved that they taught the people, and preached through Je'sus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.



THE LAME MAN HEALED.

And it came to pass on the morrow, that their rulers, and elders, and scribes, and An'nas the high priest, and Ca'ia-phas, and John, and Al'ex-an'der, and as many as were of the kindred of the high priest, were gathered together at Je-ru'sa-lem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Pe'ter, filled with the Ho'ly Ghost, said unto them, Ye rulers of the people, and elders of Is'ra-el, If we this day be examined of the good deed done to the impotent man, by what

means he is made whole; be it known unto you all, and to all the people of Is'ra-el, that by the name of Je'sus Christ of Naz'a-reth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Pe'ter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Je'sus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Je-ru'sa-lem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Je'sus. But Pe'ter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Je'sus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

ANANIAS AND SAPPHIRA.

BUT a certain man named An-a-ni'as, with Sap-phi'ra his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Pe'ter said, An-a-ni'as, why hath Sa'tan filled thine heart to lie to the Ho'ly Ghost, and to keep back part of the price of the

land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And An-a-ni'as hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Pe'ter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Pe'ter said unto her, How is it that ye have agreed together to tempt the Spir'it of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people (and they were all with one accord in Sol'o-mon's porch. And believers were the more added to the Lord, multitudes both of men and women); insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Pe'ter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Je-ru'sa-lem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Then the high priest rose up, and all they that were with him, and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Is'ra-el, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name?

and, behold, ye have filled Je-ru'sa-lem with your doctrine, and intend to bring this man's blood upon us.

Then Pe'ter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Je'sus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Sav'iour, for to give repentance to Is'ra-el, and forgiveness of sins. And we are his witnesses of these things; and so is also the Ho'ly Ghost, whom God hath given to them that obey him.

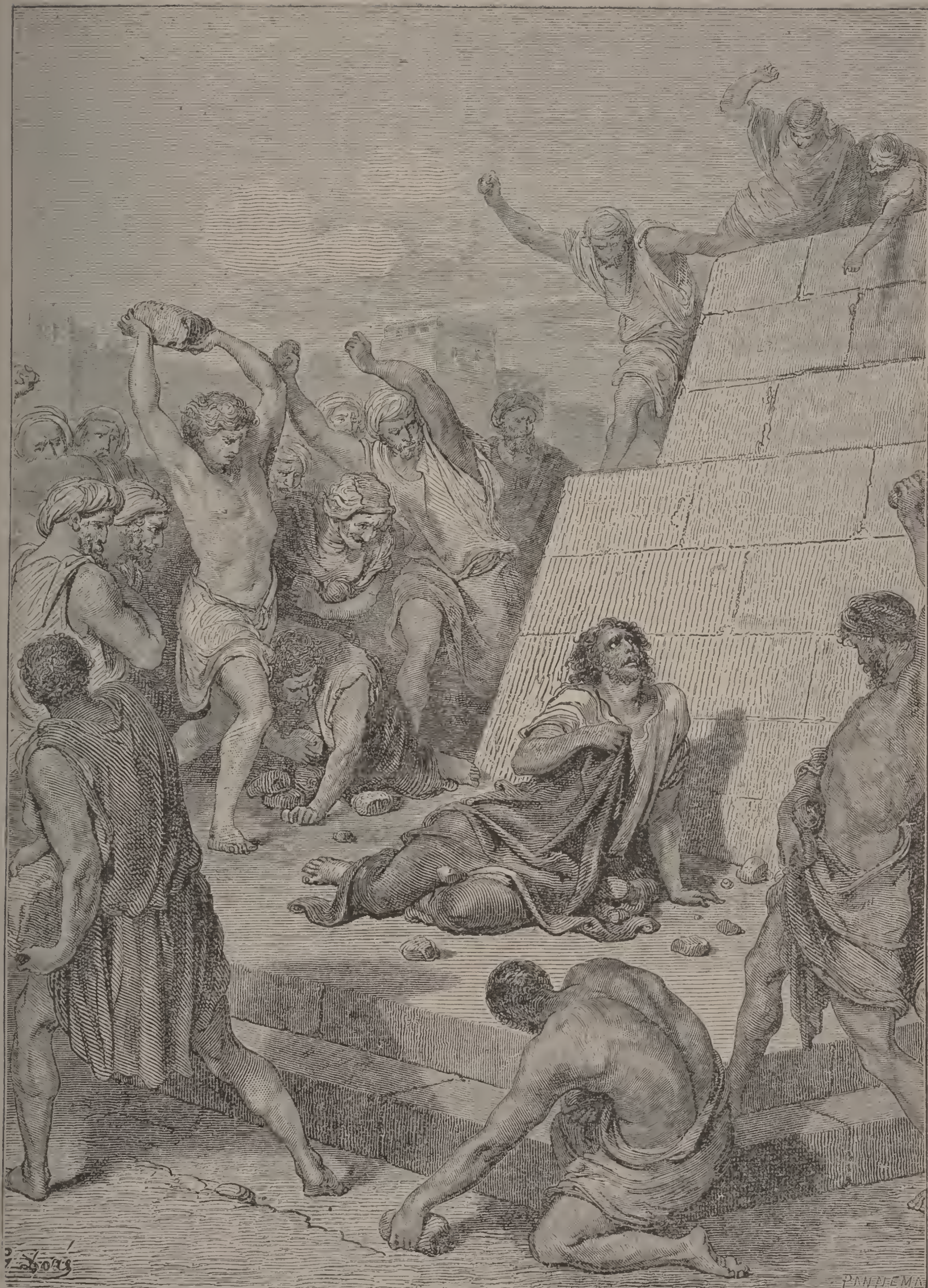
When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Phar'i-see, named Ga-ma'-li-el, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Is'ra-el, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theu'das, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Ju'das of Gal'i-lee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Je'sus, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Je'sus Christ.

STEPHEN STONED TO DEATH.



STEPHEN, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, disputing with Ste'phen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Mo'ses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Je'sus of Naz'a-reth shall destroy this place, and shall change the customs which Mo'ses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.



THE DEATH OF STEPHEN.

Then said the high priest, Are these things so? And he said, Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Ho'ly Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Ho'ly Ghost, looked up steadfastly into heaven, and saw the glory of God, and Je'sus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Ste'phen, calling upon God, and saying, Lord Je'sus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Je-ru'sa-lem; and they were all scattered abroad throughout the regions of Ju-de'a and Sa-ma'ri-a, except the apostles. And devout men carried Ste'phen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went every where preaching the word.

SIMON THE SORCERER.

WHEN Phil'ip went down to the city of Sa-ma'ri-a, and preached Christ unto them. And the people with one accord gave heed unto those things which Phil'ip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

But there was a certain man, called Si'mon, which beforetime in the same city used sorcery, and bewitched the people of Sa-ma'ri-a, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Phil'ip preaching the things concerning the kingdom of God, and the name of Je'sus Christ, they were baptized, both men and women. Then Si'mon himself believed also: and when he was baptized, he con-

tinued with Phil'ip, and wondered, beholding the miracles and signs which were done.

Now when the apostles which were at Je-ru'sa-lem heard that Sa-ma'ri-a had received the word of God, they sent unto them Pe'ter and John: who, when they were come down, prayed for them, that they might receive the Ho'ly Ghost (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Je'sus). Then laid they their hands on them, and they received the Ho'ly Ghost. And when Si'mon saw that through laying on of the apostles' hands the Ho'ly Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Ho'ly Ghost. But Pe'ter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Si'mon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Je-ru'sa-lem, and preached the gospel in many villages of the Sa-mar'i-tans.

THE ETHIOPIAN EUNUCH.



AND the angel of the Lord spake unto Phil'ip, saying, Arise, and go toward the south, unto the way that goeth down from Je-ru'sa-lem unto Ga'za, which is desert. And he arose and went: and, behold, a man of E-thi-o'pi-a, a eunuch of great authority under Can'da-ce queen of the E-thi-o'pi-ans, who had the charge of all her treasure, and had come to Je-ru'sa-lem for to worship, was returning, and sitting in his chariot read E-sa'ias the prophet. Then the Spir'it said unto Phil'ip, Go near, and join thyself to this chariot. And Phil'ip ran thither to him, and heard him read the prophet E-sa'ias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Phil'ip that he would come up and sit with him.

The place of the Script'ure which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Phil'ip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Phil'ip opened his mouth, and began at the same Script'ure, and preached unto him Je'sus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is

water; what doth hinder me to be baptized? And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Phil'ip and the eunuch;



PHILIP AND THE EUNUCH.

and he baptized him. And when they were come up out of the water, the Spir'it of the Lord caught away Phil'ip, that the eunuch saw him no more: and he went on his way rejoicing. But Phil'ip was found at A-zo'tus: and passing through he preached in all the cities, till he came to Ces-a-re'a.

SAUL'S CONVERSION.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Da-mas'cus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Je-ru'sa-lem. And as he journeyed, he came

near Da-mas'cus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Je'sus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Da-mas'cus. And he was three days without sight, and neither did eat nor drink.



THE CONVERSION OF SAUL.

And there was a certain disciple at Da-mas'cus, named An-a-ni'as; and to him said the Lord in a vision, An-a-ni'as. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is

called Straight, and inquire in the house of Ju'das for one called Saul, of Tar'sus: for, behold, he prayeth, and hath seen in a vision a man named An-a-ni'as coming in, and putting his hand on him, that he might receive his sight. Then An-a-ni'as answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Je-ru'sa-lem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gen'tiles, and kings, and the children of Is'ra-el: for I will shew him how great things he must suffer for my name's sake.



ANANIAS AND SAUL.

And An-a-ni'as went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Je'sus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Ho'ly Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Da-mas'cus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Je-ru'sa-lem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul in-

creased the more in strength, and confounded the Jews which dwelt at Damas'cus, proving that this is very Christ.

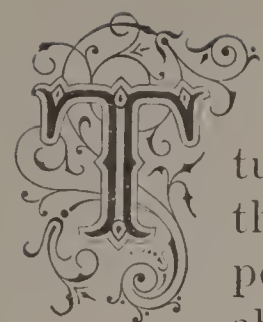
And after that many days were fulfilled, the Jews took counsel to kill him: but their laying wait was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Je-ru'sa-lem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Bar'na-bas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damas'cus in the name of Je'sus. And he was with them coming in and going out at Je-ru'sa-lem. And he spake boldly in the name of the Lord Je'sus, and disputed against the Gre'cians: but they went about to slay him. Which when the brethren knew, they brought him down to Ces-a-re'a, and sent him forth to Tar'sus. Then had the churches rest throughout all Ju-de'a and Gal'i-lee and Sa-ma'ri-a, and were edified; and walking in the fear of the Lord, and in the comfort of the Ho'ly Ghost, were multiplied.

TWO MIRACLES.

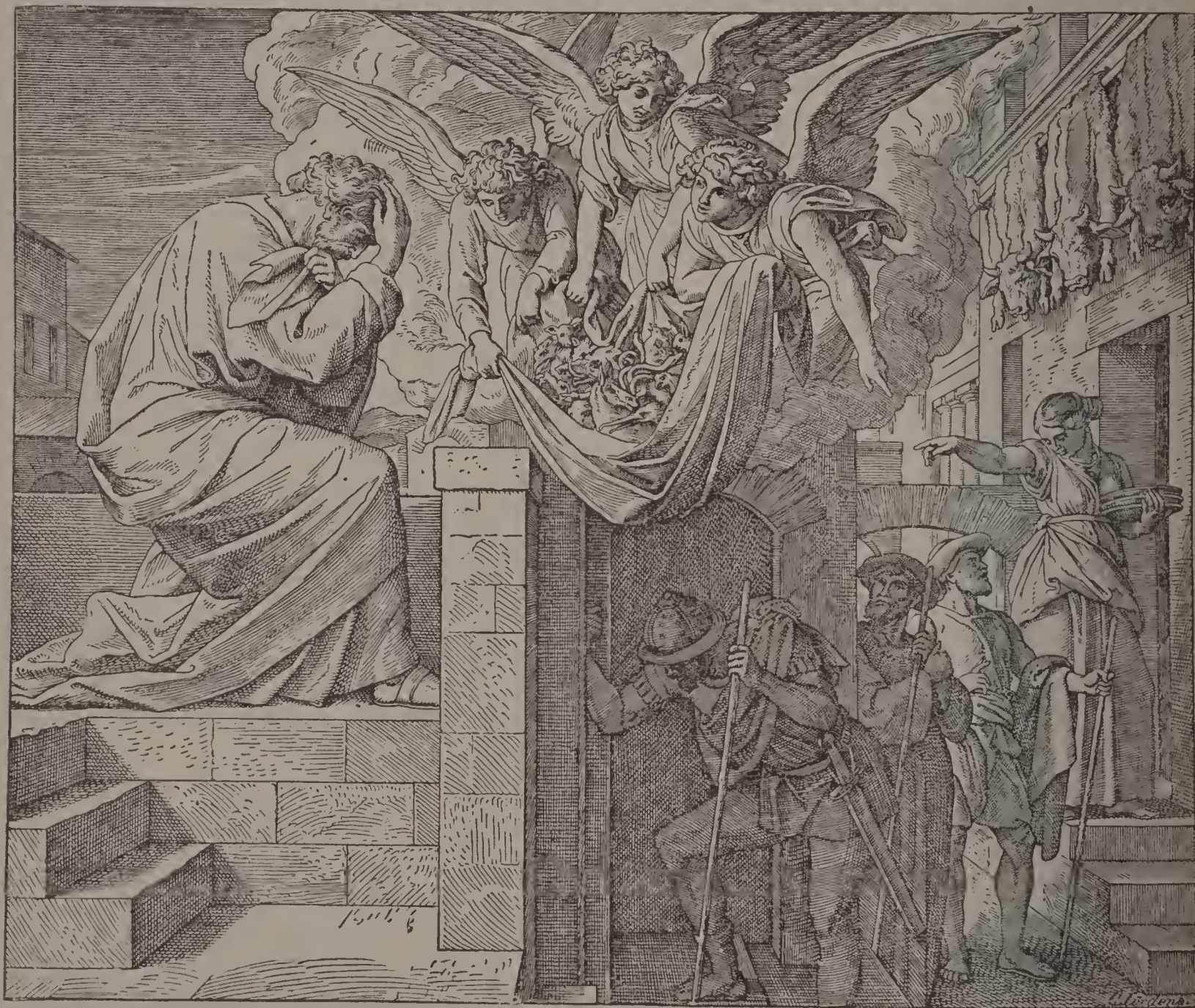
AND it came to pass, as Pe'ter passed throughout all quarters, he came down also to the saints which dwelt at Lyd'da. And there he found a certain man named E'ne-as, which had kept his bed eight years, and was sick of the palsy. And Pe'ter said unto him, E'ne-as, Je'sus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lyd'da and Sa'ron saw him, and turned to the Lord.

Now there was at Jop'pa a certain disciple named Tab'i-tha, which by interpretation is called Dor'cas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lyd'da was nigh to Jop'pa, and the disciples had heard that Pe'ter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Pe'ter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dor'cas made, while she was with them. But Pe'ter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tab'i-tha, arise. And she opened her eyes: and when she saw Pe'ter, she sat up. And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive. And it was known throughout all Jop'pa; and many believed in the Lord.

CORNELIUS.



HERE was a certain man in Ces-a-re'a called Cor-ne'li-us, a centurion of the band called the I-tal'ian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cor-ne'li-us. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Jop'pa, and call for one Si'mon, whose surname is Pe'ter: he lodgeth with one Si'mon



PETER'S VISION.

a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cor-ne'li-us was departed, he called two of his household servants, and a devout soldier of them that waited

on him continually; and when he had declared all these things unto them, he sent them to Jop'pa.

On the morrow, as they went on their journey, and drew nigh unto the city, Pe'ter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Pe'ter; kill, and eat. But Pe'ter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Pe'ter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cor-ne'li-us had made inquiry for Si'mon's house, and stood before the gate, and called, and asked whether Si'mon, which was surnamed Pe'ter, were lodged there.

While Pe'ter thought on the vision, the Spir'it said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Pe'ter went down to the men which were sent unto him from Cor-ne'li-us; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cor-ne'li-us the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Pe'ter went away with them, and certain brethren from Jop'pa accompanied him. And the morrow after they entered into Ces-a-re'a. And Cor-ne'li-us waited for them, and had called together his kinsmen and near friends. And as Pe'ter was coming in, Cor-ne'li-us met him, and fell down at his feet, and worshipped him. But Pe'ter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

And Cor-ne'li-us said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cor-ne'li-us, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Jop'pa, and call hither Si'mon, whose surname is Pe'ter; he is lodged in the house of one Si'-

mon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Pe'ter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Is'ra-el, preaching peace by Je'sus Christ (he is Lord of all): That word, I say, ye know, which was published throughout all Ju-de'a, and began from Gal'i-lee, after the baptism which John preached; how God anointed Je'sus of Naz'a-reth with the Ho'ly Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Je-ru'sa-lem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Pe'ter yet spake these words, the Ho'ly Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Pe'ter, because that on the Gen'tiles also was poured out the gift of the Ho'ly Ghost. For they heard them speak with tongues, and magnify God. Then answered Pe'ter, Can any man forbid water, that these should not be baptized, which have received the Ho'ly Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Then departed Bar'na-bas to Tar'sus, for to seek Saul: and when he had found him, he brought him unto An'ti-och. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Chris'tians first in An'ti-och.

And in those days came prophets from Je-ru'sa-lem unto An'ti-och. And there stood up one of them named Ag'a-bus, and signified by the Spir'it that there should be great dearth throughout all the world: which came to pass in the days of Clau'di-us Ce'sar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Ju-de'a: which also they did, and sent it to the elders by the hands of Bar'na-bas and Saul.

PETER DELIVERED FROM PRISON.

NOW about that time Her'od the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Pe'ter also. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after East'er to bring him forth to the people. Pe'ter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

And when Her'od would have brought him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Pe'ter on the side, and raised him up, saying, Arise up quickly. . And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

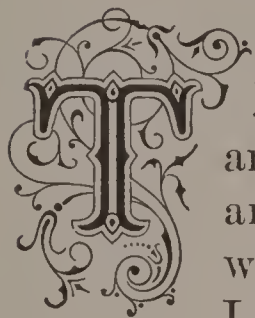
And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Her'od, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Ma'ry the mother of John, whose surname was Mark; where many were gathered together praying. And as Pe'ter knocked at the door of the gate, a damsel came to hearken, named Rho'da. And when she knew Pe'ter's voice, she opened not the gate for gladness, but ran in, and told how Pe'ter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Pe'ter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Pe'ter. And when Her'od had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Ju-de'a to Ces-a-re'a, and there abode.

And Her'od was highly displeased with them of Tyre and Si'don: but they came with one accord to him, and, having made Blas'tus the king's chamber-

lain their friend, desired peace; because their country was nourished by the king's country. And upon a set day Her'od, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

PAUL AND BARNABAS SENT TO THE GENTILES.



HERE were in the church that was at An'ti-och certain prophets and teachers; as Bar'na-bas, and Sim'e-on that was called Ni'ger, and Lu'ci-us of Cy-re'ne, and Man'a-en, which had been brought up with Her'od the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Ho'ly Ghost said, Separate me Bar'na-bas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

So they, being sent forth by the Ho'ly Ghost, departed unto Se-leu'ci-a; and from thence they sailed to Cy'prus. And when they were at Sal'a-mis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. And when they had gone through the isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je'sus: which was with the deputy of the country, Ser'gi-us Pau'lus, a prudent man; who called for Bar'na-bas and Saul, and desired to hear the word of God. But El'y-mas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul (who also is called Paul), filled with the Ho'ly Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. Now when Paul and his company loosed from Pa'phos, they came to Per'ga in Pam-phyl'i-a: and John departing from them returned to Je-ru'sa-lem.

But when they departed from Per'ga, they came to An'ti-och in Pi-sid'i-a, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and [preached unto them of Christ].

And when the Jews were gone out of the synagogue, the Gen'tiles besought that these words might be preached to them the next sabbath.

And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Bar'na-bas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gen'tiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gen'tiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gen'tiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Bar'na-bas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto I-co'ni-um. And the disciples were filled with joy, and with the Ho'ly Ghost.

[And after preaching a long time in I-co'ni-um, they came] unto Lys'tra and Der'be, cities of Lyc'a-o'ni-a, and unto the region that lieth round about: and there they preached the gospel. And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his [birth], who never had walked: the same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lyc'a-o'ni-a, The gods are come down to us in the likeness of men. And they called Bar'na-bas, Ju'pi-ter; and Paul, Mer-cu'ri-us, because he was the chief speaker. Then the priest of Ju'pi-ter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Bar'na-bas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither certain Jews from An'ti-och and I-co'ni-um, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he

rose up, and came into the city: and the next day he departed with Bar'nabas to Der'be. And when they had preached the gospel to that city, and had taught many, they returned again to Lys'tra, and to I-co'ni-um, and An'ti-och, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of



PAUL AND BARNABAS AT LYSTRA.

God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And thence sailed to An'ti-och, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gen'tiles. And there they abode long time with the disciples.

THE GOSPEL PREACHED IN MACEDONIA.



AND some days after, Paul said unto Bar'na-bas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Bar'na-bas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pam-phyl'i-a, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Bar'na-bas took Mark, and sailed unto Cy'prus; and Paul chose Si'las, and departed, being recommended by the brethren unto the grace of God. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Je-ru'sa-lem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phyr'gi-a and the region of Ga-la'ti-a, they passing by My'si-a came down to Tro'as. And a vision appeared to Paul in the night; There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us. And after he had seen the vision, immediately we endeavored to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'ci-a, and the next day to Ne-ap'o-lis; and from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, and a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by sooth-saying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Je'sus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Si'las, and drew them into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are

not lawful for us to receive, neither to observe, being Ro'mans. And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Si'las prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light; and sprang in, and came trembling, and fell down before Paul and Si'las, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Je'sus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Ro'mans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Ro'mans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lyd'i-a: and when they had seen the brethren, they comforted them, and departed.

PAUL PREACHES IN ATHENS AND CORINTH.



WHEN they had passed through Am-hip'o-lis and Ap-ol-lo'ni-a, they came to Thes'sa-lo-ni'ca, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Script'ures, opening and alleging, that Christ must needs have suffered, and

risen again from the dead; and that this Je'sus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Si'las; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Ja'son, and sought to bring them out to the people. And when they found them not, they drew Ja'son and certain brethren unto the rulers of the city, crying, These that have turned the world



AN EASTERN SYNAGOGUE.

upside down are come hither also; whom Ja'son hath received: and these all do contrary to the decrees of Ce'sar, saying that there is another king, one Je'sus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Ja'son, and of the others, they let them go. And the brethren immediately sent away Paul and Si'las by night unto Be're-a: who coming thither went into the synagogue of the Jews. These were more noble than those in Thes'sa-lo-ni'ca, in that they received the word with all readiness of mind, and searched the Script'ures daily, whether those things were so. Therefore many of them believed; also of honourable women



PAUL AT ATHENS.

which were Greeks, and of men, not a few. But when the Jews of Thes'sa-lo-ni'ca had knowledge that the word of God was preached of Paul at Be're-a, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Si'las and Ti-mo'the-us abode there still. And they that conducted Paul brought him unto Ath'ens: and receiving a commandment unto Si'las and Ti-mo'the-us for to come to him with all speed, they departed.

Now while Paul waited for them at Ath'ens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Ep'i-cu-re'ans, and of the Sto'ics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Je'sus, and the resurrection. And they took him, and brought him unto A-re-op'a-gus, saying, May we know what this new doctrine, whereof thou speakest, is? Then Paul stood in the midst of Mars' hill, and said, Ye men of Ath'ens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is LORD of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the LORD, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Di'o-ny'si-us the A-re-op'a-gite, and a women named Dam'a-ris, and others with them.

After these things Paul departed from Ath'ens, and came to Cor'inth; and found a certain Jew named Aq'ui-la, born in Pon'tus, lately come

from It'a-ly, with his wife Pris-cil'la (because that Clau'di-us had commanded all Jews to depart from Rome), and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Si'las and Ti-mo'the-us were come from Mac-e-do'ni-a, Paul was pressed in the spirit, and testified to the Jews that Je'sus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gen'tiles.

And he departed thence, and entered into a certain man's house, named Jus'tus, one that worshipped God, whose house joined hard to the synagogue. And Cris'pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Co-rin'thi-ans hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and sixth months, teaching the word of God among them.

And when Gal'li-o was the deputy of A-cha'ia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, Saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gal'li-o said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat. Then all the Greeks took Sos'the-nes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gal'li-o cared for none of those things. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syr'i-a, and with him Pris-cil'la and Aq'ui-la. And he came to Eph'e-sus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Je'sus, saying, We adjure you by Je'sus whom Paul preacheth. And there were seven sons of one Sce'va, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Je'sus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Eph'e-sus; and fear fell on

them all, and the name of the Lord Je'sus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

PAUL AT EPHESUS.



AFTER these things were ended, Paul purposed in the spirit, when he had passed through Mac-e-do'ni-a and A-cha'ia, to go to Je-ru'-sa-lem, saying, After I have been there, I must also see Rome. So he sent into Mac-e-do'ni-a two of them that ministered unto him, Ti-mo'the-us and E-ras'tus; but he himself stayed in A'si-a for a season. And the same time there arose no small stir about that way. For a certain man named De-me'tri-us, a silversmith, which made silver shrines for Di-an'a, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Eph'e-sus, but almost throughout all A'si-a, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Di-an'a should be despised, and her magnificence should be destroyed, whom all A'si-a and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Di-an'a of the E-phe'si-ans.

And the whole city was filled with confusion: and having caught Ga'ius and Ar-is-tar'chus, men of Mac-e-do'ni-a, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of A'si-a, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Al'ex-an'der out of the multitude, the Jews putting him forward. And Al'ex-an'der beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Di-an'a of the E-phe'si-ans. And when the town clerk had appeased the people, he said, Ye men of Eph'e-sus, what man is there that knoweth not how that the city of the E-phe'si-ans is a worshipper of the great goddess Di-an'a, and of the image which fell down from Ju'pi-ter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither

robbers of churches, nor yet blasphemers of your goddess. Wherefore if De-me'tri-us, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

PAUL'S CHARGE TO THE ELDERS OF EPHESUS.



AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Mac-e-do'ni-a. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syr'i-a, he purposed to return through Mac-e-do'ni-a. And we sailed away from Phi-lip'pi after the days of unleavened bread, and came unto them to Tro'as in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eu'ty-chus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

And we went before to ship, and sailed unto As'sos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at As'sos, we took him in, and came to Mit-y-le'ne. And we sailed thence, and came the next day over against Chi'os; and the next day we arrived at Sa'mos, and tarried at Tro-gyl'li-um; and the next day we came to Mi-le'tus. For Paul had determined to sail by Eph'e-sus, because he would not spend the time in A'si-a: for he hasted, if it were possible for him, to be at Je-ru'sa-lem the day of Pen'te-cost. And from Mi-le'tus he sent to Eph'e-sus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into A'si-a, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by

the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Je'sus Christ. And now, behold, I go bound in the spirit unto Je-ru'sa-lem, not knowing the things that shall befall me there: save that the Ho'ly Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neith-



PAUL AT EPHEBUS.

er count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Je'sus, to testify the gospel of the grace of God.

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you

up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Je'sus, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

PAUL GOES UP TO JERUSALEM.

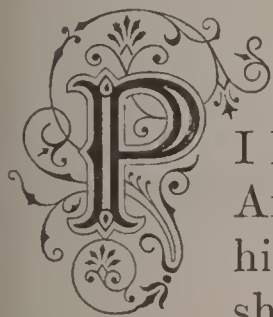
IT came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Co'os, and the day following unto Rhodes, and from thence unto Pat'a-ra: now when we had discovered Cy'prus, we left it on the left hand, and sailed into Syr'i-a, and landed at Tyre: for there the ship was to unlade her burden. And when we had finished our course from Tyre, we came to Ptol-c-ma'is, and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company departed, and came unto Ces-a-re'a; and we entered into the house of Phil'ip the evangelist, which was one of the seven; and abode with him. And as we tarried there many days, there came down from Ju-de'a a certain prophet, named Ag'a-bus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Ho'ly Ghost, So shall the Jews at Je-ru'sa-lem bind the man that owneth this girdle, and shall deliver him into the hands of the Gen'tiles. And when we heard these things, both we, and they of that place, besought him not to go up to Je-ru'sa-lem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Je-ru'sa-lem for the name of the Lord Je'sus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. And when we were come to Je-ru'sa-lem, the brethren received us gladly.

Then Paul entered into the temple. And the Jews which were of A'si-a, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Is'ra-el, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Je-ru'sa-lem was in an uproar: who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and

the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that E-gyp'tian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man which am a Jew of Tar'sus, a city in Ci-li'ci-a, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the He'brew tongue [and told them how he had been converted].

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Ro'man, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Ro'man. Then the chief captain came, and said unto him, Tell me, art thou a Ro'man? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Ro'man, and because he had bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear.

PAUL SENT TO FELIX.



PAUL, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest An-a-ni'as commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me



PAUL CONVEYED TO THE COUNCIL.

after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

But when Paul perceived that the one part were Sad'du-ces, and the other Phar'i-sees, he cried out in the council, Men and brethren, I am a Phar'i-see, the son of a Phar'i-see: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Phar'i-sees and the Sad'du-ces: and the multitude was divided. For the



PAUL BEFORE THE COUNCIL.

Sad'du-ces say that there is no resurrection, neither angel, nor spirit: but the Phar'i-sees confess both. And there arose a great cry: and the scribes that were of the Phar'i-sees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Je-ru'sa-lem, so must thou bear witness also at Rome.

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till

they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Ces-a-re'a, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Fe'lix the governor. And he wrote a letter after this manner:

Clau'di-us Lys'i-as unto the most excellent governor Fe'lix sendeth greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Ro'man. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

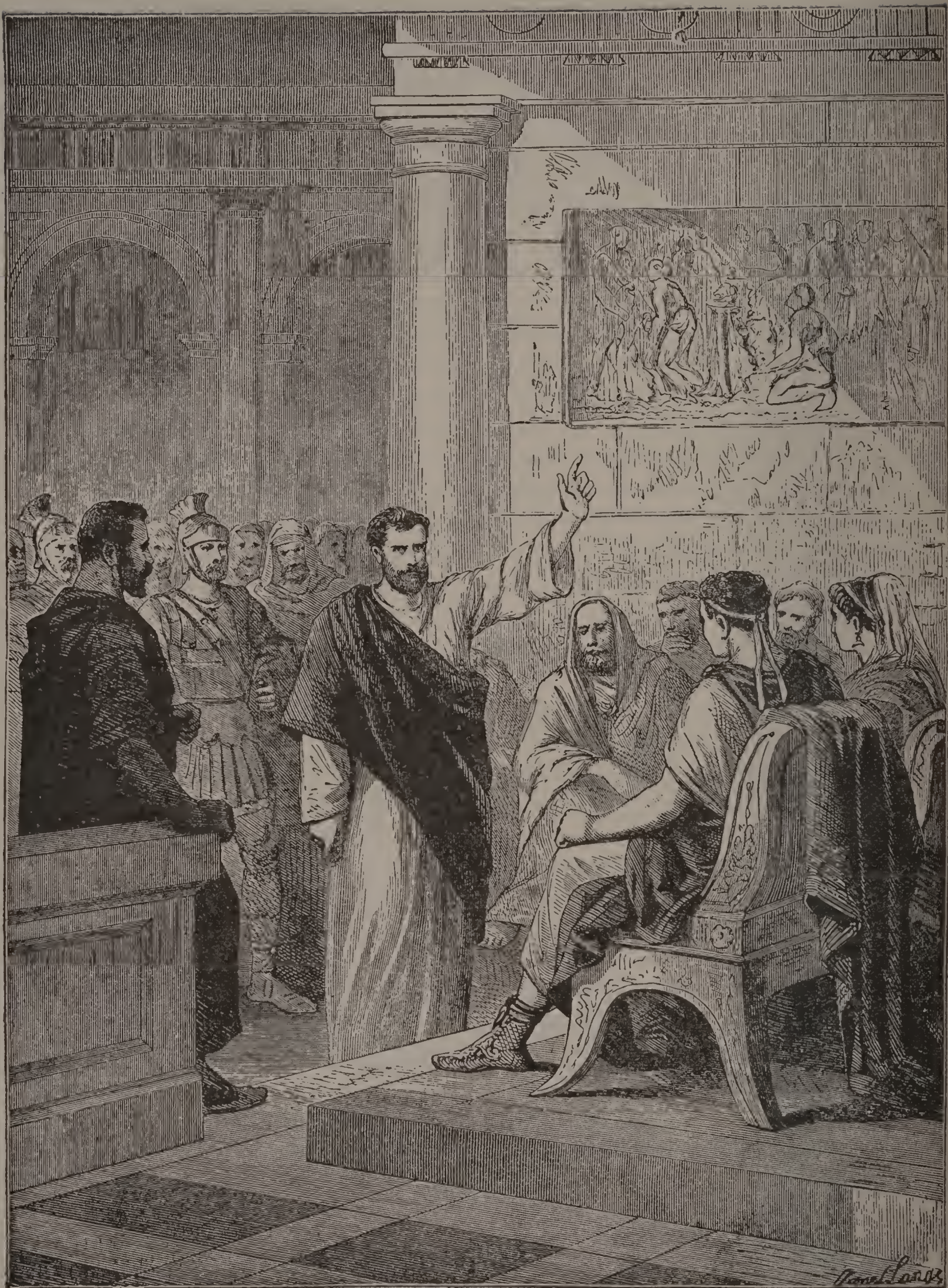
Then the soldiers, as it was commanded them, took Paul, and brought him by night to An-tip'a-tris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Ces-a-re'a, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Ci-li'ci-a; I will hear thee, said he,

when thine accusers are also come. And he commanded him to be kept in Her'od's judgment hall.

And after five days An-a-ni'as the high priest descended with the elders, and with a certain orator named Ter-tul'lus, who informed the governor against Paul. And when he was called forth, Ter-tul'lus began to accuse him, saying, We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Naz-a-renes': who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Ly'si-as came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so.

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since I went up to Je-ru'sa-lem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

And when Fe'lix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Ly'si-as the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Fe'lix came with his wife Dru-sil'la, which was a Jew'ess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Fe'lix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Por'ci-us Fes'tus came into Fe'lix' room: and Fe'lix, willing to shew the Jews a pleasure, left Paul bound.



PAUL BEFORE AGRIPPA.

PAUL BEFORE FESTUS.



WHEN Fes'tus was come into the province, after three days he ascended from Ces-a-re'a to Je-ru'sa-lem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Je-ru'sa-lem, laying wait in the way to kill him. But Fes'tus answered, that Paul should be kept at Ces-a-re'a, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Ces-a-re'a; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Je-ru'sa-lem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Ce'sar, have I offended anything at all. But Fes'tus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Je-ru'sa-lem, and there be judged of these things before me? Then said Paul, I stand at Ce'sar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Ce'sar. Then Fes'tus, when he had conferred with the council, answered, Hast thou appealed unto Ce'sar? unto Ce'sar shalt thou go.

And after certain days king A-grip'pa and Ber-ni'ce came unto Ces-a-re'a to salute Fes'tus. And when they had been there many days, Fes'tus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Fe'lix: about whom, when I was at Je-ru'sa-lem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Ro'mans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Je'sus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Je-ru'sa-lem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Au-gus'tus, I commanded him to be kept till I might send him to Ce'sar.

Then A-grip'pa said unto Fes'tus, I would also hear the man myself. To

morrow, said he, thou shalt hear him. And on the morrow, when A-grip'pa was come, and Ber-ni'ce, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Fes'tus' commandment Paul was brought forth. And Fes'tus said, King A-grip'pa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Je-ru'sa-lem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augus'tus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king A-grip'pa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Then A-grip'pa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king A-grip'pa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Je-ru'sa-lem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Phar'i-see. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king A-grip'pa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Je'sus of Naz'a-reth. Which thing I also did in Je-ru'sa-lem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon as I went to Da-mas'cus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the He'brew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Je'sus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast

seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gen'tiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Sa'tan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king A-grip'pa, I was not disobedient unto the heavenly vision: but shewed first unto them of Da-mas'cus, and at Je-ru'sa-lem, and throughout all the coasts of Ju-de'a, and then to the Gen'tiles, that they should repent and turn to God, and do works meet for repentance.

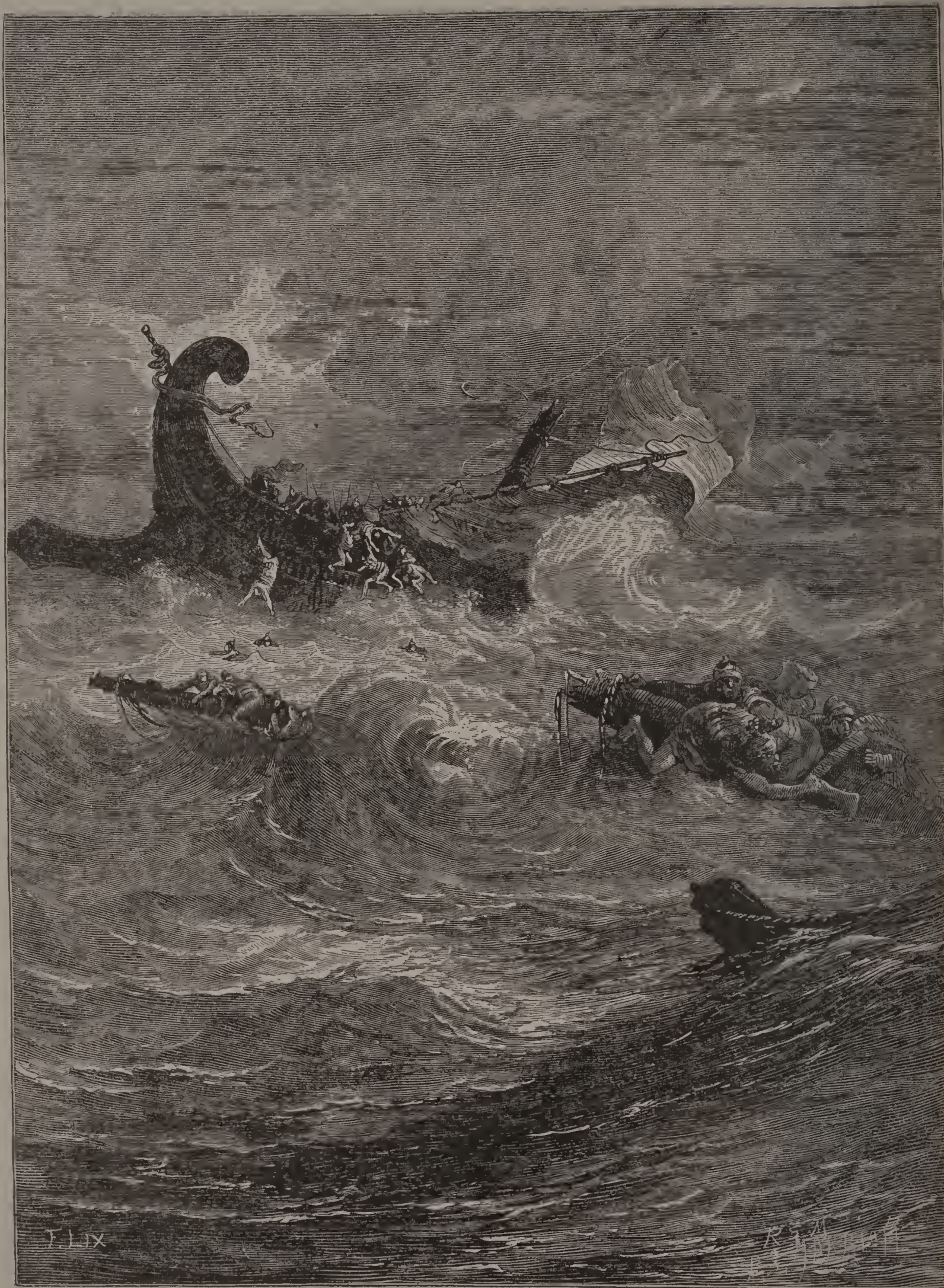
For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Mo'ses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gen'tiles.

And as he thus spake for himself, Fes'tus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Fes'tus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King A-grip'pa, believest thou the prophets? I know that thou believest. Then A-grip'pa said unto Paul, Almost thou persuadest me to be a Chris'tian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Ber-ni'ce, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said A-grip'pa unto Fes'tus, This man might have been set at liberty, if he had not appealed unto Ce'sar.

PAUL SENT TO ROME.

AND when it was determined that we should sail into It'a-ly, they delivered Paul and certain other prisoners unto one named Ju'li-us, a centurion of Au-gus'tus' band. And entering into a ship of Ad-ra-myt'ti-um, we launched, meaning to sail by the coasts of A'si-a; and the next day we touched at Si'don. And Ju'li-us courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cy'prus, because the winds were contrary. And when we had sailed over the sea of Ci-li'ci-a and Pam-phyl'i-a, we came to My'ra, a city of Ly'ci-a.



J. LIX

R. M. B. 1844

And there the centurion found a ship of Al'ex-an-dri'a sailing into It'a-ly; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cni'dus, the wind not suffering us, we sailed under Crete, over against Sal-mo'ne; and, hardly passing it, came unto a place which is called the Fair Ha'vens; nigh whereunto was the city of La-se'a. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

But not long after there arose against it a tempestuous wind. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clau'da, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Ce'sar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven up and down in A'dri-a, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued

fasting, having taken nothing. Wherefore I pray you to take some meat; for this is for your health: for there shall not a hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

And when they were escaped, then they knew that the island was called Mel'i-ta. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Pub'li-us; who received us, and lodged us three days courteously. And it came to pass, that the father of Pub'li-us lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Al'ex-an-dri'a, which had wintered in the isle. And landing at Syr'a-cuse, we tarried there three days; and so we went toward Rome. And from thence, when the brethren heard of us, they

came to meet us as far as Ap'pi-i Fo'rum, and the Three Tav'erns; whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.



PAUL AND THE VIPER.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Je'sus Christ, with all confidence, no man forbidding him.

EPISTLE OF PAUL TO THE ROMANS.

PAUL, a servant of Je'sus Christ, called to be an apostle, to all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Fa'ther and the Lord Je'sus Christ. First, I thank my God through Je'sus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of

God to come unto you. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gen'tiles. I am debtor both to the Greeks, and to the Bar-ba'ri-ans; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Je'sus Christ according to my gospel.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Je'sus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Je'sus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through faith? God forbid: yea, we establish the law.

Therefore being justified by faith, we have peace with God through our Lord Je'sus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Ho'ly Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Je'sus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed

upon all men, for that all have sinned. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Je'sus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Fa'ther, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Je'sus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Je'sus Christ our Lord.

There is therefore now no condemnation to them which are in Christ Je'sus, who walk not after the flesh, but after the Spir'it. For the law of the Spir'it of life in Christ Je'sus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spir'it. For they that are after the flesh do mind the things of the flesh; but they that are after the Spir'it, the things of the Spir'it. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spir'it, if so be that the Spir'it of God dwell in you. Now if any man have not the Spir'it of Christ, he is none of his. The Spir'it itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be al-

so glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of god, which is in Christ Je'sus our Lord.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

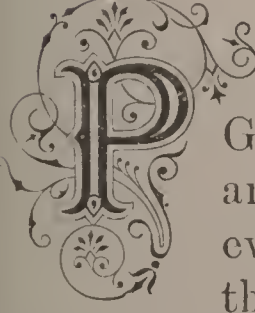
Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee

for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Je'sus: that ye may with one mind and one mouth glorify God, even the Fa'ther of our Lord Je'sus Christ. Now the God of peace be with you all. Amen.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

AUL, called to be an apostle of Je'sus Christ through the will of God, unto the church of God which is at Cor'inth, to them that are sanctified in Christ Je'sus, called to be saints, with all that in every place call upon the name of Je'sus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Fa'ther, and from the Lord Je'sus Christ. Now I beseech you, brethren, by the name of our Lord Je'sus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chlo'e, that there are contentions among you. Now this I say, that every one of you saith, I am

of Paul; and I of A-pol'los; and I of Ce'phas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Je'sus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spir'it and of power: that your faith should not stand in the wisdom of men, but in the power of God. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spir'it: for the Spir'it searcheth all things, yea, the deep things of God.

Who then is Paul, and who is A-pol'los, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, A-pol'los watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Je'sus Christ. Know ye not that ye are the temple of God, and that the Spir'it of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Therefore let no man glory in men: for all things are yours; whether Paul, or A-pol'los, or Ce'phas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know

in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Script'ures; and that he was buried, and that he rose again the third day according to the Script'ures: and that he was seen of Ce'phas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Ad'am all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Fa'ther; when he shall

have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. The first man is of the earth, earthy: the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Je'sus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.



PAUL, an apostle of Je'sus Christ by the will of God, and Tim'o-thy our brother, unto the church of God which is at Cor'inth, with all the saints which are in all A-cha'ia: Grace be to you, and peace, from God our Fa'ther, and from the Lord Je'sus Christ. Blessed be God, even the Fa'ther of our Lord Je'sus

Christ, the Fa'ther of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Je'sus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kind-

ness, by the Ho'ly Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Be'li-al? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Mac-e-do'ni-a; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Ti'tus, that as he had begun, so he would also finish in you the same grace also.

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For ye know the grace of our Lord Je'sus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: but I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds); casting down imaginations, and every high thing that exalteth itself against the knowledge of

God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: that I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such a one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the gospel of Christ: not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Je'sus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Mac-e-do'ni-a supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of A-cha'ia. Wherefore? because I love you



PAUL LET DOWN IN A BASKET.

not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Sa'tan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold (I speak foolishly), I am bold also. Are they He'brews? so am I. Are they Is'ra-el-ites? so am I. Are they the seed of A'bra-ham? so am I. Are they ministers of Christ? (I speak as a fool), I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Fa'ther of our Lord Je'sus Christ, which is blessed for evermore, knoweth that I lie not. In Da-mas'cus the governor under Ar'e-tas the king kept the city of the Dam-a-scenes' with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The grace of the Lord Je'sus Christ, and the love of God, and the communion of the Ho'ly Ghost, be with you all. Amen.

EPISTLE OF PAUL TO THE GALATIANS.



PAUL, an apostle (not of men, neither by man, but by Je'sus Christ, and God the Fa'ther, who raised him from the dead); and all the brethren which are with me, unto the churches of Ga-la'ti-a: Grace be to you, and peace, from God the Fa'ther, and from our Lord Je'sus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Fa'ther.

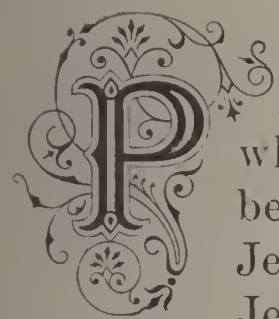
I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Je'sus Christ.

This I say then, Walk in the Spir'it, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spir'it, and the Spir'it against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. The fruit of the Spir'it is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. If we live in the Spir'it, let us also walk in the Spir'it. Let us not be desirous of vainglory, provoking one another, envying one another.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spir'it shall of the Spir'it reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Brethren, the grace of our Lord Je'sus Christ be with your spirit. Amen.

EPISTLE OF PAUL TO THE EPHESIANS.



PAUL, an apostle of Je'sus Christ by the will of God, to the saints which are at Eph'e-sus, and to the faithful in Christ Je'sus: Grace be to you, and peace, from God our Fa'ther, and from the Lord Je'sus Christ. Blessed be the God and Fa'ther of our Lord Je'sus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

For this cause I bow my knees unto the Fa'ther of our Lord Je'sus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spir'it in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spir'it in the bond of peace. There is one body, and one Spir'-it, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Fa'ther of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gen'tiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Je'sus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath. Neither give place to the devil.

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.



PAUL WRITING TO THE EPHESIANS.

And grieve not the Ho'ly Spir'it of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Mas'ter also is in heaven; neither is there respect of persons with him.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spir'it, which is the word of God: praying always with all prayer and supplication in the Spir'it, and watching thereunto with all perseverance and supplication for all saints. Peace be to the brethren, and love with faith, from God the Fa'ther and the Lord Je'sus Christ. Grace be with all them that love our Lord Je'sus Christ in sincerity. Amen.

EPISTLE OF PAUL TO THE PHILIPPIANS.



PAUL and Ti-mo'the-us, the servants of Je'sus Christ, to all the saints in Christ Je'sus which are at Phi-lip'pi, with the bishops and deacons: Grace be unto you, and peace, from God our Fa'ther and from the Lord Je'sus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making

request with joy, for your fellowship in the gospel from the first day until now.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Je'sus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Je'sus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Je'sus Christ is Lord, to the glory of God the Fa'ther.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Je'sus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For our conversation is in heaven; from whence also we look for the Sav'iour, the Lord Je'sus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.



PAUL, and Sil-va'nus, and Ti-mo'the-us, unto the church of the Thes-sa-lo'ni-ans which is in God the Fa'ther, and in the Lord Je'sus Christ: Grace be unto you, and peace, from God our Fa'ther, and the Lord Je'sus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Je'sus Christ, in the sight of God and our Fa'ther; knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Ho'ly Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.

Furthermore then we beseech you, brethren, and exhort you by the Lord Je'sus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave by the Lord Je'sus. For this is the will of God, even your sanctification. That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Ho'ly Spir'it. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Mac-e-do'ni-a: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Je'sus died and rose again, even so them also which sleep in Je'sus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sud-

den destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Je'sus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Je'sus concerning you. Quench not the Spir'it. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Je'sus Christ.

THE EPISTLES OF PAUL TO TIMOTHY.



PAUL, an apostle of Je'sus Christ by the commandment of God our Sav'iour, and Lord Je'sus Christ, which is our hope; unto Tim'o-thy, my own son in the faith: Grace, mercy, and peace, from God our Fa'ther, and Je'sus Christ our Lord.

I thank Christ Je'sus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Je'sus. This is a faithful saying, and worthy of all acceptation, that Christ Je'sus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Je'sus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness

with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a



TIMOTHY READING THE SCRIPTURES.

snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while

some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Thou therefore, my son, be strong in the grace that is in Christ Je'sus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. Now as Jan'nes and Jam'bres withstood Mo'ses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Script'ures, which are able to make thee wise unto salvation through faith which is in Christ Je'sus. All Script'ure is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

I charge thee therefore before God, and the Lord Je'sus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

EPISTLE OF PAUL TO TITUS.



PAUL, a servant of God, and an apostle of Je'sus Christ, to Ti'tus, mine own son after the common faith: Grace, mercy, and peace, from God the Fa'ther and the Lord Je'sus Christ our Sav'iour.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Young men likewise exhort to be soberminded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Sav'iour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Sav'iour Je'sus Christ;

who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Sav'iour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Ho'ly Ghost; which he shed on us abundantly through Je'sus Christ our Sav'iour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

EPISTLE OF PAUL TO THE HEBREWS.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Maj'es-ty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Ho'ly Ghost, according to his own will? Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of A'bra-ham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high

priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Je'sus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. By the which will we are sanctified through the offering of the body of Je'sus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

Having therefore, brethren, boldness to enter into the holiest by the blood of Je'sus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more,

as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Mo'ses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spir'it of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Now faith is the substance of things hoped for, the evidence of things not seen. By faith E'noch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith No'ah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith A'bra-ham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with I'saac and Ja'cob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. By faith A'bra-ham, when he was tried, offered up I'saac: and he that had received the promises offered up his only begotten son. By faith Mo'ses, when he was come to years, refused to be called the son of Pha'raoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in E'gypt: for he had respect unto the recompense of the reward. By faith he forsook E'gypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

And what shall I more say? for the time would fail me to tell of Gid'e-on, and of Ba'rak, and of Sam'son, and of Jeph'thah; of Da'vid also, and Sam'u-el,

and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Je'sus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Fa'ther of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Je'sus Christ the same yesterday, and to day, and for ever. For here have we no continuing city, but we seek one to come. Now the God of peace, that brought again from the

dead our Lord Je'sus, that great Shep'herd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Je'sus Christ; to whom be glory for ever and ever. Amen.

THE EPISTLE OF JAMES.

JAMES, a servant of God and of the Lord Je'sus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A doubleminded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Fa'ther of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful

hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled before God and the Fa'ther is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

My brethren, have not the faith of our Lord Je'sus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the Script'ure, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not A'bra-ham our father justified by works, when he had offered I'saac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Script'ure was fulfilled which saith, A'bra-ham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Fa'ther; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.

My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

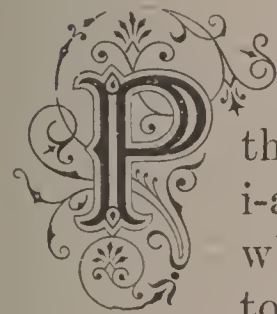
Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know

not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. E-li'as was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

THE EPISTLES OF PETER.



PETER, an apostle of Je'sus Christ, to the strangers scattered throughout Pon'tus, Ga-la'ti-a, Cap-pa-do'ci-a, A'si-a, and Bi-thyn'-i-a: Blessed be the God and Fa'ther of our Lord Je'sus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Je'sus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Je'sus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Je'sus Christ; as obedient children, not fashioning yourselves according to the former lusts

in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. Seeing ye have purified your souls in obeying the truth through the Spir'it unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shep'herd and Bish'op of your souls.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation

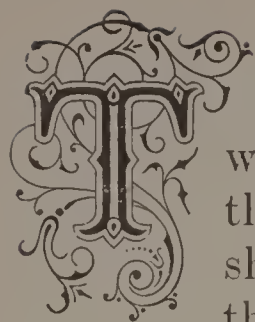
in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Chris'tian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Cre-a'tor.

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Je'sus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Sav'our Je'sus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Je'sus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

THE EPISTLE OF JOHN.



THAT which was from the beginning, which we have heard, which we have seen with our eyes, that declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Fa'ther, and with his Son Je'sus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Je'sus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Fa'ther, Je'sus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Fa'ther. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Fa'ther is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Fa'ther, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Behold, what manner of love the Fa'ther hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we

shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. For this is the message that ye heard from the beginning, that we should love one another.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. There is no fear in love; but perfect love casteth out fear. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. By this we know that we love the children of God, when we love God, and keep his commandments.

JOHN TO THE SEVEN CHURCHES.

JOHN to the seven churches which are in A'si-a: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spir'its which are before his throne; and from Je'sus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Fa'ther; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.

Even so, Amen. I am Al'pha and O-me'ga, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Al-migh'ty.

I John, who also am your brother, and companion in tribulation and in the kingdom and patience of Je'sus Christ, was in the isle that is called Pat'-mos, for the word of God, and for the testimony of Je'sus Christ. I was in the Spir'it on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Al'pha and O-me'ga, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in



THE VISION OF THE SEVEN CANDLESTICKS.

A'si-a; unto Eph'e-sus, and unto Smyr'na, and unto Per'ga-mos, and unto Thy-a-ti'ra, and unto Sar'dis, and unto Phil'a-del-phi'a, and unto La-od'i-ce'a. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like

unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Unto the angel of the church of Eph'e-sus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nic-o-la'i-tans, which I also hate. He that hath an ear, let him hear what the Spir'it saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

And unto the angel of the church in Smyr'na write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Sa'tan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spir'it saith unto the churches; He that overcometh shall not be hurt of the second death.

And to the angel of the church in Per'ga-mos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Sa'tan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein An'ti-pas was my faithful martyr, who was slain among you, where Sa'tan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Ba'laam, who taught Ba'lak to cast a stumblingblock before the children of Is'ra-el, to eat things sacrificed unto idols, and to commit fornication. So

hast thou also them that hold the doctrine of the Nic-o-la'i-tans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spir'it saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

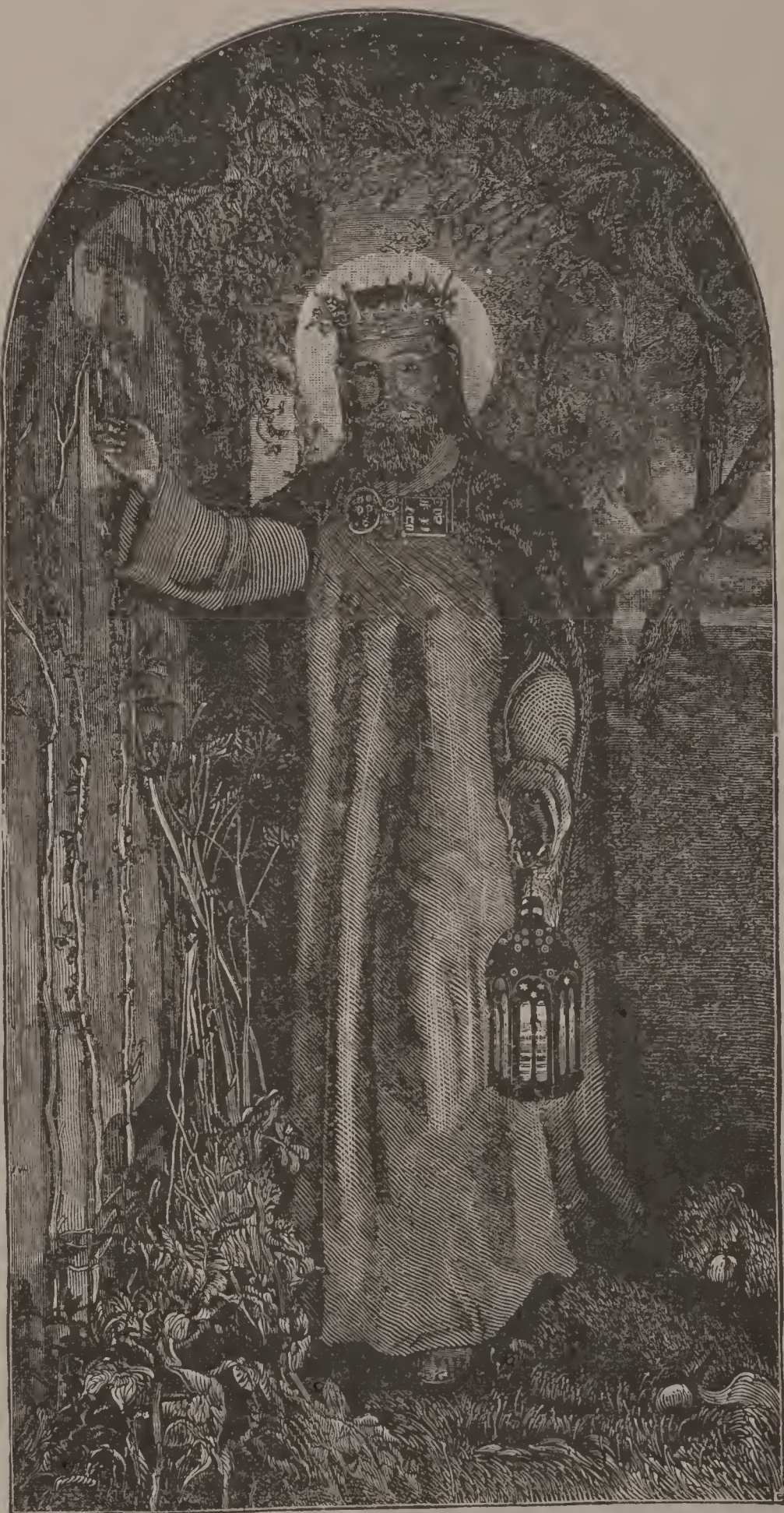
And unto the angel of the church in Thy-a-ti'ra write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee. He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Fa'ther. And I will give him the morning star. He that hath an ear, let him hear what the Spir'it saith unto the churches.

And unto the angel of the church in Sar'dis write; These things saith he that hath the seven Spir'its of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sar'dis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Fa'ther, and before his angels. He that hath an ear, let him hear what the Spir'it saith unto the churches.

And to the angel of the church in Phil'a-del-phi'a write; These things saith he that is holy, he that is true, he that hath the key of Da'vid, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Sa'tan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name

of my God, and the name of the city of my God, which is new Je-ru'sa-lem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spir'it saith unto the churches.

And unto the angel of the church of the La-od'i-ce'ans write; These things saith the A'men, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame,



CHRIST KNOCKING AT THE DOOR.

and am set down with my Fa'ther in his throne. He that hath an ear, let him hear what the Spir'it saith unto the churches.

THE VISION OF THE THRONE.



AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spir'it: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spir'its of God.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Al-migh'ty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Li'on of the tribe of Ju'da, the Root of Da'vid, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spir'its of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow serv-



THE ANGEL WITH THE BOOK.

ants also and their brethren, that should be killed as they were, should be fulfilled.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Is'ra-el.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.



SATAN CAST OUT OF HEAVEN.

And there was war in heaven: Mi'chael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither

was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the De'vil, and Sa'tan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

And I looked, and, lo, a Lamb stood on the mount Si'on, and with him a hundred forty and four thousand, having his Fa'ther's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spir'it, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud; Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of

the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Dev'il, and Sa'tan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Je'sus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Sa'tan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Ma'gog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

THE NEW JERUSALEM.



AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Je-ru'sa-lem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold,

the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Al'pha and O-me'ga, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Je-ru'sa-lem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Is'ra-el: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the



JOHN VIEWING THE NEW JERUSALEM.

ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Al-migh'ty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers and idolaters, and whosoever loveth and maketh a lie.

I Je'sus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of Da'vid, and the bright and morning star. And the Spir'it and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

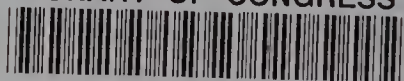


THE RIVER OF LIFE.

He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Je'sus.

The grace of our Lord Je'sus Christ be with you all. Amen.

LIBRARY OF CONGRESS



0 033 213 450 4